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GREETING AND EXHORTATION FOR THE NEW YEAR

—1899—

Dear Friends of the WATCH TOWER family, accept, please, our editorial greetings and good wishes, as we cross the threshold of another year. We trust that each of us can truthfully sing with the poet,—

"Looking back, we praise the way,
God has led us, day by day."

And let us remember that the great Watchman of Spiritual Israel, the Lord, changes not; his exceeding great and precious promises are all yea and amen to those who obey him—to all who by faith abide in him, trusting in the merit of his atonement—who, possessing his spirit of love, are seeking to walk circumspectly in his footsteps. To all such, if they continue thus and abound, we guarantee that the year, 1899, will be a happy year, basing our guarantee upon the Lord's promises.

But how many, who *know* this full well, are disposed to be fearful, doubtful, unbelieving: and thereby are paving the way for troubles! How long it requires for some of the pupils in the school of Christ to find out *why* they are in this school and under the Teacher! Surely, the object should be to be taught—to learn of him whom God has appointed to be the Teacher of all his justified and consecrated sons, adopted into his family. We do not come to this Teacher to obtain his certificate that we need none of his instruction; but that from his Word in conjunction with the daily experiences in life (his "providences" to all his pupils) we may grow daily in his likeness;—in grace and in knowledge.

If at first we, as pupils, get confused and mistake self-will for God's-will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson; nor (2) to be discouraged and disheartened. On the contrary, we are to *profit* by every experience; seeking that the lessons of one day shall be put into practice and become our aids on following days.

The most important lesson of this school-term is Faith: the faith with which we become the Lord's and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning), knowledge of the Lord—of his methods, his plan, his character. Hence we must study well our Teacher's words and general conduct and as well his providence or private instructions to us individually—interpreting these always by his words. Much of what we accepted at first by *faith* (respecting the Lord's goodness and wisdom) will gradually become *knowledge*: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

As in other schools, so in this, different degrees of learning are represented in the students;—some are in the primary stage of development; some in the intermediate, and some in the graduating class. The graduating degree of discipleship in the school of Christ is the one that all are to strive for: it is absolutely essential that we reach this degree, if we would pass examination—finish our course with joy and be granted the Master's "Well done!" and the prize of our high calling at the end.

We want to outline this course of *"study"* and to ask all the dear brethren and sisters of the WATCH TOWER family, who have not already started in this course, to take it up for the year 1899. Blessed are sure to be the results. You will find as you progress in it the peace of God, which passeth all understanding, ruling in your hearts: this will transmute the trials of faith and of patience into blessings, and the sorrows and disappointments of earthly hopes into channels of God's grace, and the perplexities of life into full assurances of faith. This graduating degree of faith, hope and love is attained by—

A FULL SUBMISSION OF OUR WILLS TO THE LORD'S WILL

Do you answer,—Why, that is what I have been wanting to do ever since I consecrated myself to the Lord; but I have not attained it;—What more can I do? Ah yes! so it has been with all fully consecrated children of God; for a long time we all made the same mistake of *wanting to* fully submit our wills to God's will, instead of *doing so*.

A good *wish* is an excellent thing, very important indeed, but if the wish does not lead to performance it is valueless. Some people never get beyond the wishing point in any of life's affairs: they wish to rise at a certain hour in the morning, or to attend to certain recognized duties, or render some service, or speak some words of kindness or encouragement in the name of the Lord.—but they never fulfil their good wishes in deeds. The good wish should be followed by a good and determined *will*, which is sure to be favored by a way in matters fully in accord with the divine will. Now, without dropping a single good *wish*, let us begin immediately to make this a successful year, by throwing the entire strength of our wills into *doing*.

But now take care—you are on treacherous ground: a strong will is as dangerous as it is valuable. If mis-directed, you have started a force, an energy, which may lead far astray. And conscientious people are in danger along this line especially: for when their wills get hold of a matter which their consciences approve they may make as much of a blunder as did Saul of Tarsus under similar circumstances.

There is but one safe course; and to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the School of Christ, leading up to this graduating course. This final lesson to be learned is that the *wills* that are to be exercised in good deeds and good words are not our own wills, except as by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills; and our first lesson in this school were in keeping our wills *dead*. We can see as we look backward that by the Great Teacher's aid we won some victories over self-will, and have come to the place where our real desires are, as expressed by the poet,—

"Lord, at length thy love hath conquered,
None of self, and all of thee."

But even after we have adopted the Lord's will (as instead of our own natural preferences) and made it ours; and after we have resolved to *do* the Lord's will;—still we are in

danger and need to walk carefully, lest we misapprehend the Lord's will and adopt the will and plans of fellow men or of a church, instead of the Lord's will. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in times past, makes use of human agencies in instructing his people, it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this, in order to teach us that he is the real Teacher. Hence he puts his Word, the Bible, as the test by which his people are to distinguish between true and false teachers, saying, "If they speak not according to this Word, it is because there is no light in them."—Isa. 8:20.

Coming to the Scriptures to ascertain *God's will*, we find that the great *work* which God asks of us is not work for others, but work in ourselves; subduing, conquering, ruling self. "This is the *will of God [concerning you]*, even your sanctification'" (1 Thes. 4:3) Everything else, therefore,—our service of the household of faith, and our doing good unto all men, by home and foreign missions, etc., etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, Tho we should preach the gospel eloquently to others, and tho we should give all our goods to feed the poor, or become martyrs for a good cause, *without love*, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be *nothing*, from the divine standpoint.

On the contrary, if we be sanctified to God by the truth—if our wills be dead, and the Lord's will be fully accepted as ours, in thought, word and act, we have attained the will of God and will win the prize as "overcomers"—even if, opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the truth's sake. Let us all note well this point,—"This is the will of God [concerning you], even *your sanctification.*" Let nothing becloud or obscure this truth;—neither other truths nor errors. Let it dominate our course in life, and then, if God's will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all such opportunities to serve the truth to others,—to let their light shine to the glory of the Father and the blessing of fellow creatures; for this is his command to us: and we may be sure he gives no commands impossible to be obeyed. If you have been seeking opportunities of service and finding none, there must be something wrong: you may have been seeking some *special* service of your own preference (your old will meddling with your newly adopted will—the Lord's). Possibly the great Teacher sees pride remaining—pride which you would have been prompt to crush, had you recognized it, but which hid itself from you under the cloak of "self-respect." Possibly the great Teacher by his providence and his Word is saying to you. "Do with thy might what thy hand *findeth to do.*" Possibly he sees that *you* would be spoiled by giving you a more important service for others, before you have learned the lesson of humility—all important in the Lord's sight. Act quickly, therefore, the time is short. "Humble yourselves, therefore, under the mighty hand of God [to do whatever service his providence has made possible to you], that he may exalt you in due time."—1 Pet. 5:6.

"THINK IT NOT STRANGE CONCERNING THE FIERY TRIALS"

Have you never suffered for righteousness' sake—a martyr to principle? Strange, when the Master so plainly declared that "*Whosoever* will live godly shall suffer persecution." Can it be that the Lord erred? Is not the danger rather that you have not been living godly? You say that is your highest *wish*, to live godly: but do not forget the distinction already drawn between wishing and doing. Resign your own will entirely, put it all away and begin to *do* the Lord's, item by item, just as you are able to find and prove it in his Word—using the best human help you can obtain, in this seeking and proving. Soon the persecutions will come: and from most unexpected quarters.

And when the persecutions come, be prepared for them—forearmed by God's Word; for they will be temptations to your flesh: through them the Adversary will seek to embitter your soul and to stir up in you the elements of the old nature reckoned dead—anger, malice, hatred, envy, strife. If this be the effect of persecutions in you, the Adversary is gaining the victory—you are not overcoming evil, but being overcome by it. The old nature will even call upon its best qualities to fight against persecution—it will call upon your natural sense of Justice to come, help and resist; it will call upon Conscientiousness to agree that the persecution is unmerited; it will call upon Benevolence and Spirituality, your love of family and friends, and every other good quality of your being—all will be appealed to either to fight the persecution or to abandon the course of godliness which led to it.

Then you will be in the thick of the fight, and unless previously armed with the panoply supplied in the divine Word, you are almost sure to lose faith, become terrified and flee. And whoever does this is sure to be wounded, if not captured by the enemy: for our armor is a front armor, not a back armor. It is invulnerable so long as we stand firm for the right, the truth, in our great Captain's name and strength—It is a hindrance to those who draw back.

But why should we flee terrified? Is not this the very *test* of our loyalty and devotion to the Lord and his Word, for which all of our previous experiences and instructions were but preparations? Is not this the very test the Lord declares indispensable to all who would be accounted victors and be made his joint-heirs in the kingdom? Is not this the very opportunity for which we prayed, and are not the incidental persecutions exactly what our Lord forewarned us would be part of the cost of faithful discipleship? And are not those the very persecutions whose absence earlier in our Christian experiences made us wonder whether or not we were acceptable sons of God?—Heb. 12:8.

Surely, our answer to these questions must be, Yea, Lord! even though because of weakness of the flesh the answer be not joyous as it should be, but through unbidden tears. And with this answer on our part the Lord is pleased; and angels of his mercy—his promises exceeding great and precious—minister unto us and strengthen us.

That is the time to "fight the good fight"—and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions. "Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed his word you will hear him say, "Learn of me," and you will note with the Apostle, that though he did no sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not in return; when he suffered he threatened not; but committed his cause to him that judgeth righteously." (1 Pet. 2:22, 23) If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discerner of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even *wish* to do so. The evil wish must be conquered and the selfish conditions which gave birth must be utterly destroyed and replaced with love—the spirit of Christ.—Compare 1 Cor. 4:12 with 1 Cor. 6:10.

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead as you had hoped. For he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh *patiently*, uncomplainingly, unmurmuringly, "joyfully"—as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight." The first battle is the severest, and each subsequent victory is easier; for with each victory the new will (the Lord's will in us) grows stronger, and Hope's sight of the things God has in reservation for the faithful grow keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every victory: blessing of rest, peace, joy in the holy Spirit and full assurance of faith, as our Teacher promised.—"*Blessed are ye* when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. *Rejoice and be exceedingly glad!*"

From this standpoint and no other, is it possible to accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessings, however unpropitious they may appear on the surface.

It is from this standpoint (of victory over self-will—unto sanctification of spirit through obedience to the truth) that all the blessings and promises of the divine Word are ours in the fullest sense—"All things are yours, ... whether things present, or things to come; . . . . [for] ye are Christ's; and Christ is God's." This is the graduating degree of the School of Christ, dearly beloved, in which we all seek to be approved during the year just begun. Let us unite our hearts and prayers, and above all our new wills, with each other's and with our Master's, to this end that we may be wholly sanctified and for the Master's use, present and prospective, made meet. "And the very God of peace shall bruise Satan under your feet shortly."—Rom. 16:20.

Let our prayers every morning ascend to God,—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer." (Psa. 19:14) And every evening let us review the day, judging our hearts (wills) by the Lord's law of perfect love—praying his forgiveness of shortcomings, and thanking our Lord for the strength and grace which brought its victories.

* * *

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love."

THE CHURCH'S DIVINELY APPOINTED MISSION

"Seeing we have this ministry, as we have received mercy, we faint not."—2 Cor. 4:1.

What is the mission of the church?—What ministry or service has the Lord appointed to his consecrated people? This question is one that should be prominent and clear before the mind of every consecrated child of God. It is of the utmost importance that the servant know what is expected of him before proceeding far in rendering service; otherwise he will be more than likely to waste his energies in wrong directions—leaving undone those things which ought to be done, and giving attention to matters which would better be attended to otherwise according to the plan and arrangement of the great Supervisor of the plan of salvation—the Lord.

The answers to this question throughout Christendom would probably divide themselves into three groups—two of them quite unscriptural, and the third, altho Scriptural, by reason of other errors generally associated with it, is made unreasonable, and held in its purity and consistently by but few. We will examine these as follows:—

(1) THE ROMAN CATHOLIC VIEW of the church's mission is that she is the ruler of the world, appointed to be such by the Almighty, and duly empowered and authorized to rule over kings and nations, to order all the affairs of earth, moral, political, financial, social and ecclesiastical,—the pope and his hierarchy constituting this spiritual kingdom. This spiritual kingdom, it claims, reigned gloriously in the past,—during the period which the remainder of mankind denominate "the dark ages." They claim that now this kingdom is suffering a reverse at the hands of infidelity, Protestantism, etc., and is deprived of its proper, God-given and God-intended rights, as the supreme government of the earth. It claims that very shortly there will be a grand change in earth's affairs, which will put back again, into its possessions and under its control absolutely, all peoples, nations, kindreds and tongues, so that again, as of yore, the pope shall be the recognized head of the world, all other religions be overthrown and effectually stamped out, and that thus the world shall be blessed—by a return to medieval conditions.

We dispute this theory, and hold that the Scriptures teach to the contrary: that the reign of the church as the kingdom of God to rule and bless the world is declared to be not during this "present evil world" or age, but in one to follow this, to be inaugurated by our Lord Jesus with power from on high, as his second advent. The Scriptures point out, in harmony with sound reason, that the *sufferings* of the church are not coincident with her *reign*, but precede it. The sufferings of this present time, they assure us, are not worthy to be compared with the glories which shall be (future) revealed in us. (Rom. 8:18) These sufferings, tho they are to be unto death, are to be esteemed light afflictions and to be rejoiced in, because of the divine assurance that they are *working out for us* (preparing us for) a far more exceeding and an eternal weight of glory, as yet unseen.—2 Cor. 4:17.

(2) THE COMMON VIEW AMONGST PROTESTANTS respecting the mission of the church resembles the foregoing considerably, except that the pope and his associates are rejected as respects their claims to special divine authority to rule the world. The claim of the Protestants, however, is that religion should undertake to rule the world, and to place its representatives in power amongst the nations; and that higher and better forms of religious sentiment should be cultivated, the religion of the world growing with its politics and its social conditions, and thus leading the world onward and lifting the degraded masses up to good citizenship. In other words, this claim, growingly prevalent amongst Protestants, is what may be termed the worldly idea of the church's mission; *viz.*, to engage in merciful, philanthropic, educational, moral and benevolent works, in the interest of mankind. In other words, this view recognizes the church as the moral influence which God has placed in the world *for the world's uplift* and regeneration.

We hold that this view is wrong, wholly unscriptural; that it is a mistake to suppose that the church is placed in the world as a reformatory institution. But if we are asked, Should Christians not take a deep interest in all reforms—in temperance reform, for instance, in social purity, in political reform, in good citizenship, in anti-tobacco crusades, in socialistic developments, in financial reforms, etc.? we answer, Yes, indeed; no one could be a true Christian and yet be without sympathy as respects all these and every other possible efforts for the mental, moral and physical uplift of our race. And yet you say that this is not the mission of the church? Yes, we answer; altho our sympathies are with every good work, we are at the same time to inquire of the Lord respecting how, where, what, we may do in his service, if we would be colaborers together with him: "Lord, what wouldst *thou* have me to do?" Our query should not be addressed to fellow-men, nor should we accept the burdens and duties and obligations which their judgments and consciences would lay upon us. Rather we are to hearken to the voice of the Lord (the Scriptures), and are to follow his directions, regardless of our own and other people's conjectures as to what would be the most expedient.

Nowhere in the Scriptures are God's people directed to spend their time in efforts at morally reforming the world. Our Lord did not engage in this work, neither did the apostles, nor did they offer any suggestion to the effect that the work of the church should ever differ from the work which they performed and directed us to continue. On the contrary, they declare that we have the apostles for ensamples of how we ought to walk. They declare that our Lord's course was in full, perfect harmony with the divine will and plan, and that the apostles faithfully followed his example: and we are exhorted to simply become coworkers together with God in his work, already instituted,—not to alter or attempt to improve on them. There were moralists and moral reformers in our Lord's day; some along the line of total abstinence, some along the line of asceticism, inculcating rigid self-denials in food, clothing, etc., as essential to a moral uplift of the people. There were also political reformers, who sought the establishment of republican institutions, in his day; and social reformers, who sought to establish forms of communism. There were also dress reformers at that time, who advocated certain peculiar styles of clothing, beneficial to health, morals and religious sanctity. Do we find that our Lord or his apostles ever associated with any of these, or that they ever in any word or act gave sanction or encouragement to any of these theories or reforms? No, not once.

It may, indeed, be claimed that a kind of Christian communism at the beginning went without rebuke, even if it were not commended by the apostles. We answer that the short-lived communism of the early church was to some extent the result of the new doctrines promulgated by Christ, the central feature of which was love to God and love to fellow-men, as opposed to the selfish sentiments of fallen man: so that without divine instruction there was a disposition on the part of believers to have "all things in common." But if the holy spirit sanctioned and permitted this, in the beginning,

it was evidently only as a lesson, as an experience to the church. to show that union and communion of this kind is not practicable under present conditions, while all are troubled by imperfections of the flesh—their own and that of other men. At all events we do know that the Lord did not permit that communism to last long, but, as we are told, permitted instead a great persecution to arise against the church, which scattered the would-be communists everywhere to preach the Gospel.

Nor did the apostles ever recommend such procedure, or attempt such an arrangement amongst the Christians elsewhere. If, then, the teaching and example of our Lord and his apostles are our criterion of the will of the Lord, the church's commission is not to morally reform the world. But perhaps someone will say, Times are changed from what they were, and the church's work should change accordingly. We answer, that the Apostle Paul declares in so many words, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27) Whatsoever, therefore, is additional to that which was stated by the Apostle is not the counsel of God. And any counsel from any other quarter is not to be received by Christians, and is sure to be misleading. Again, the Apostle says to Timothy, respecting the Word of God, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, *thoroughly furnished* unto all good works." (2 Tim. 3:16, 17) If, therefore, it was God's design that the church's mission should change at some future time we should be able to find in the Scriptures some intimation of this kind, and some authority for the change. And if we find no authority for a change in her mission, we should make no change.

But some one inquires, Did not our Lord especially go after the publicans and sinners, and specially welcome them; and was not this an indication to us that the church's work is to be largely amongst the lower, depraved classes of mankind? We answer that the publicans and harlots were not made the subjects of special missionary efforts on the part of our Lord and his apostles: it was when these classes *came to his ministry*, to his preaching, manifested interest therein and signs of repentance and reformation, that he received them cordially; he did not refuse to recognize them, as did the Pharisees. The record is not that he went on slumming missions, after the publicans and harlots, but, he "receiveth [publicans and] sinners," and that many of these lower classes heard him gladly. (Luke 15:2; Mark 12:37) Furthermore, be it noticed, these publicans and sinners were members of the Jewish church—for that entire nation was accepted of God as his people, and they were all included under the typical sacrifices for sin, on the Day of Atonement; and they were all reckoned as under the Law Covenant—covenanters. These lower classes had slipped away from the outward observance of the Jewish law, but our Lord testified that many of them were in far better condition of heart to receive his message than were many of the outwardly pious Pharisees.

(3) THE CORRECT VIEW OF THE CHURCH'S MISSION

The question then arises, If the church is not to rule the world in this present age, and if she is not to be the world's instructor, uplifter, by moral reforms, what is her mission—what other mission can she have? And this brings us to the third view, which quite a number hold in a more or less confused way—their commingled errors beclouding and vitiating the truth.

(*a*) Her chief mission is toward herself. She is to lift up the light in the world, the True Light,—not with the expectation of enlightening the world, not with the thought that her feeble lamp shall scatter earth's night of sin and darkness of superstition; for that can be accomplished only by the coming of the morning, the Millennial morning, when the Sun of Righteousness shall arise with healing in his beams. She holds up the light of the truth, the light of the Gospel, during this night, to attract *some*—"a peculiar people"—not to attract and gather *all*, but "even as many as the Lord our God shall *call*." (Acts 2:39) Her message respecting the love of God and the salvation which is in Christ Jesus, as it rings out into the world, is not expected to awaken the *world* and to lead the world to the Lord. No, she is merely bearing "witness"—a witness which will have to do also with a future knowledge and opportunity to be granted to the *world* during the Millennium.

She is instructed by the Word of the Lord not to expect that any but a comparatively small number will appreciate her light or her message: as the Prophet foretold, so she has found it, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1; John 12:38) As the Scriptures declare, so she finds it, that the vast majority of mankind are blind, so that they cannot see the light: some are stone blind, so as to see nothing: while others are partially blind and can get a little glimmer of it by which they can discern some things indistinctly. In hearing, likewise, the world's ears are dull of hearing—"deaf," say the Scriptures. Some hear nothing, others hear very imperfectly, few hear the message of divine love and mercy clearly and distinctly. The church is to realize that her mission is not to these, the blind and deaf, but to him "that hath an ear [to hear,]—*let him hear!*"—Rev. 2:7; 3:6, 13, 22.

Our Lord remarked this condition to his followers, when present with them in the world, saying, "Blessed are your eyes, for they see, and your ears, for they hear," and he declared that his parables and teachings were not uttered with the intention of making the blind see and the deaf hear, but purposely so that the deaf might not hear, and so that the blind might not see. When the disciples inquired respecting the interpretation of a parable, he said, "To you it is given to know the mysteries of the kingdom of God; but to them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." (Luke 8:10) They had indeed the natural sight, and the natural hearing, but they lacked the mental sight and hearing. And the message that our dear Master preached, and that he commissioned his apostles and his church to preach throughout this age, is the same—not for the blind, not for the deaf, but for those "blessed," favored ones who have eyes and ears.

As our Lord did not expect many to respond to his preaching, and particularly implied that only a small number would be able to do so, saying, "No man can come unto me, except the Father which sent me draw him," so his church throughout this age is to realize that when she lifts up the light and lifts up her voice no man will come in response except as the Father draws him. And as the Father drew only a comparatively small remnant of the Jewish nation to our Lord, so the church should not be surprised that he has drawn only a comparatively small proportion of Gentiles throughout this age.

Following our text the Apostle points out why this is the case: why the majority of mankind are not in a condition of heart to see and appreciate the light, to hear and to rejoice in the Gospel, not in the condition to be drawn by the Father. He declares that it is because "the god of this world [Satan] hath blinded their minds" (vs. 4), and thus hindered the light of divine truth from shining unto them. He points out that all such are in a lost condition, without God and without hope in the world. Not, however, they that are any more lost now than they have been all along for six thousand years; for whoever is not in Christ, whoever is out of relationship to God, is a member of that large class, servants of sin, still under condemnation, still strangers from God. still lost in the wilderness of sin. They have not yet been *found* by the great Shepherd who promises that in due time all the true sheep shall be found;—that all the Satan and prejudice-blinded eyes shall be opened to see the light of divine goodness and truth; and all the deaf ears shall be unstopped to hear the message of the grace of God.—Isa. 35:5.

(*b*) It is another part of the mission of the church to care for those who do see the light which she holds up, and who are attracted by that light, and who come unto the Lord. She is to teach and instruct such, and to introduce them to the full *fellowship of the high calling* by making clear to them, as the Lord's mouthpiece, "what is the hope of our calling," present and future—now to suffer with Christ for righteousness' sake, to cultivate his spirit, his disposition, to bear much fruit of the spirit in our own hearts and lives, and thus, under divine supervision, to be fitted, polished and prepared for a place in the glorious temple of the future for a share in the glorious work of the incoming age,—the blessing of the world.—1 Cor. 1:26; Eph. 1:18; 2 Thes. 1:11.

The church is supplied by her glorious Head, Christ Jesus, with certain gifts of the spirit, amongst her members of the earth; and these coworking together in their various offices are to strengthen, establish, upbuild, develop, one another, growing in grace and in the knowledge and spirit of the Head, until the whole church shall eventually, by the close of this age, be brought to the stature of the fulness of perfection as the body of Christ, under the Lord Jesus as the Head. (Eph. 4:13) But she is not to expect that all, even of those who see her light, and who hear her proclamation, and who draw near in harmony with her message, will eventually come into full membership in this glorious body of Christ. On the contrary, she is assured of the Lord in ad-

vance that, while only a few, comparatively, will hear her message, the call, a still smaller number will accept the call —for many are called proportionately, to the few who are chosen—who make their calling and election sure by faithfulness to the conditions imposed.—2 Pet. 1:10.

(*c*) The conditions imposed upon the church are designed of the Lord to be crucial tests of *her loyalty* to him, and to the law of the New Covenant* under which she was received by him. Trials, difficulties, persecutions, are useful in proving whether or not her covenant of consecration is from the heart: those who have merely made a lip covenant will be sifted out, manifested, separated from the true ones whom the Lord designates his jewels, and his sins; and whom he purposes to make joint-heirs in the kingdom with his well-beloved Son, our Lord Jesus. It is for this reason that this call and election or selection of the church takes place during this present age, while evil is still permitted to reign in the world, and while the majority of mankind are under the blinding influences of the great Adversary, not yet bound.—Rev. 20:1-3.

As our Lord explained, the darkness of sin and error is in direct antagonism with the light of truth, and consequently when his people lift up the light,—"let their light so shine as to glorify the Father in heaven" who has called them "out of darkness into his marvelous light,"—the effect upon the darkened world will be to awaken opposition, antagonism; because the effect of the light is to make manifest the evils of darkness which would not otherwise appear; and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently those who love darkness, those who love evil, those who love sin, in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform cannot endure the clear, searching light of the true Gospel; they much prefer a measure of darkness.—John 3:20.

It is in consequence of this conflict between light and darkness that our Lord suffered at the hands of those who professed to be children of the light, children of God, and who had at least a little light. Our Lord was not maltreated by the Roman governor and the Roman soldiers of their own volition, for they were so totally blind as not to appreciate anything of the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great light which shone upon them. Similarly all the way down through this Gospel age those who have been burning and shining lights in the world have been hated and persecuted, largely, we might say chiefly, almost exclusively, by those who had some light, but whose light was darkness in comparison to the great light of the holy spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they have hated me, they will also hate you." "Whosoever will live godly in Christ Jesus shall suffer persecution." The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove and polish his people, is willing to permit the evil, opposing influences to prosper, and persecute and oppose his "members," and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the "body," like the persecutors of the Head, are coöperating to fulfil the divine plan in a manner they little suspect.—John 15:18; 1 John 3:13; 2 Tim. 3:12; 1 Thes. 2:14, 15; 2 Thes. 3:4.

We might multiply the Scriptural declarations that this is the call of the church in the present time—to let the light shine and thus to attract persecution, and to endure the persecution for righteousness' sake, and to be rightly exercised by it in patience, brotherly-kindness, pity and love—toward the persecutors and toward all men.

As it was the mission of our Lord not to rule the world, nor to judge the world, at his first advent, but to lay down his life for the world, so it is the mission of the church, the body of Christ, not to rule the world, nor to judge the world now, but to "lay down our lives for the brethren." (1 John 3:16) Our Lord declares, "I came not to judge the world." (John 12:47) The Son of Man came to lay down his life for the world. (John 6:51; 10:15) "My kingdom is not of this world." (John 18:36) And so the Apostle assures us that we are not to reign now, but on the contrary to suffer with Christ, if we would reign with him and by and by: that we are not to judge the world now, but on the contrary to judge nothing before the time; but he assures us that in God's due time the saints shall judge the world, and that to the world's blessing. He assures us that it is our mission "to fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." (Col. 1:24) He tells us, along the same line, that while we are to do good unto all men as we have opportunity, our service is to be specially to the household of faith. Our efforts that will go toward the world of mankind in general are to be only the side-glances, as it were, the overflow of our efforts expended chiefly and directly upon the members of the body of Christ, the consecrated church,—expended in building one another up in the most holy faith.—Rom. 8:17; 1 Cor. 4:5; 6:2; Gal. 6:10.

(*d*) Quite a goodly number of Protestant Christians theoretically take more or less of the position which we have herein stated, especially our Presbyterian and Baptist friends. But when we come to consider God's object in thus specially dealing with the church we find that very few indeed even of these have any comprehension of it. The general thought is that God merely wishes to elect the church, and that he is thoroughly indifferent as respects the poor world, that for six thousand years has lain in a lost condition under the blinding influence of Satan, and deaf to the Gospel call. Here we must differ, for we find the Scriptures to teach a much more wonderful, much more benevolent, much more grand plan of God than that.

We find it to teach that this church, now being selected or elected, is merely a first-fruit unto God of his creatures, and that a great work is to be done for the world of mankind, through this church, after she shall have been glorified and associated with her Lord in the heavenly kingdom. The same Scriptures which tell us that now the world is blind and deaf, and that Satan, "the prince of this world," "the god of this age," has directly and indirectly had much to do with this blindness, tell us also that the time is to come when all the blind eyes shall be opened, and all the deaf ears shall be unstopped, and when Satan, the great deceiver, shall be bound, restrained, permitted no longer to deceive humanity. These Scriptures assure us that the church now being selected and proved, and thus made meet for the inheritance of the saints in light, is to be God's *channel* of blessing to mankind; and that Head and body, Jesus and his church, shall constitute in the full sense the promised "seed of Abraham," or Spiritual Israel, through which all mankind shall be blessed with a knowledge of God's true character, and with an opportunity for gaining eternal life in the Millennial judgment day which God has appointed.—Gal. 3:16, 29.

One of the particular trials with many of the Lord's people is that they are frequently upbraided by less consecrated, worldly-wise professors, with the suggestion that they are selfish, and neglectful of the true work of the church, because they do not join with others in the various political, social, financial and moral reforms of the world; or in "revival" efforts to drive and scare the worldly, whom God has not "called" by the truth along Scriptural lines. If we are obliged to endure something on this score for Christ's sake, it is only a part of "the sufferings of Christ" in which we should rejoice; realizing that the Lord knows our faithfulness to him and to his Word. We may realize also, that in due time others shall see the divine plan actually fulfilling, as we are now permitted to see it by the eye of faith; and they will then see that the "wise virgins" were *wise* in that they hearkened to and obeyed the Lord's Word, and made themselves ready for the future work of service for the world.—Rev. 19:7; Eph. 4:12.

We can sympathize with those who see nothing; we can sympathize also with those who see a little, and who strive toward moral and other reforms, and in various ways for the sectarian prosperity rather than for the upbuilding of the saints, the church of the living God, whose names are written in heaven. We should have patience, particularly with those who give evidence that they are laboring in harmony with their convictions. If they are engaging in good works of any kind they deserve our sympathy, and undoubtedly will obtain a blessing as a result. The true church is laboring not merely for *a* blessing, but for *the* blessing—"*the prize* of our high calling of God in Christ Jesus." (Phil. 3:14) Let all, then, who see the prize, and who see the light of God's glory shining in the face of Jesus Christ our Lord, be faithful to the Father's terms, conditions, calling, service. Let all such give attention to this ministry (service) which we have received, and faint not; be not discouraged, whether men hear or whether they forbear, whether they think ill of us or whether they speak ill of us; let us remember that our report at the end of the trial is to be rendered to the Lord himself, when he is making up his jewels. Let us remember that the first condition of acceptance with him is loyal *obedience* to his

* See June 15, 1919, for critical examination of Covenants.

Word, the evidence of love for him and faith in him. (2 Cor. 10:5, 6) Let us remember, also, that the second qualification he will look for in us is love for the brethren, readiness to be, to do and to suffer, to die on behalf of those who are really, truly consecrated children of God, seeking to walk in his ways.

All thus following in the ministry (the service) which we have received of God, find themselves today walking in the footsteps of Jesus and the apostles, and find the various predictions made respecting the entire church applicable to its living members also, as, for instance, following our text, the Apostle declares of this class who have this ministry:—

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [the church's servants, not the world's servants] for Jesus' sake. . . . . We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [always representing Christ and his sacrifice as dying members of his body] that the life also of Jesus might be made manifest in our body. For we which live [as new creatures in Christ Jesus] are always delivered unto death for Jesus' sake [our consecration at the beginning was a consecration to death; it changes not; it will always so continue, until we have finished our course and have actually died], that the life also of Jesus might be made manifest in our mortal flesh."—Verses 5-11.

In other words, the truly consecrated church of Christ, all "whose names are written in heaven," are his representative members upon the earth, throughout this Gospel age. The Head suffered eighteen hundred years ago, the members of the body have since been suffering with him, and have been learning the same lessons of obedience to the divine will, and trust and confidence in the divine wisdom, and love for the brethren; and by and by the entire body of Christ will have finished its course, and will have been received by the Head into his glory, and then will begin God's great work for the world, for which all his dealings with the church are but the divine preparation. In the church the Lord will give to the world kings, to rule in righteousness,—in love, instead of in selfishness and pride; but the church will also be priests, to bless with the knowledge of the truth, and with help out of the mire of sin, back to full harmony with God, all who desire to return to him. It will then be true, "Thou hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:10.

QUESTIONS ANSWERED

WILL COMMUNICATION BETWEEN HEAVEN AND EARTH BE RE-ESTABLISHED?

Question.—If the saints and the Lord are not visible to the world during the Millennium, how will their loved friends, who did not have the same hope of union in Christ, have fellowship with them?

Answer.—In the present life the "saints" themselves do the most of the loving: true, they also are beloved to some extent by some who are not now the Lord's people, and not called to the high calling, but the loving of the latter is usually more of the selfish order of love, and less fervent.

The saints will be as able to love their kindred and the world in general as at present, and, we might say more able, because of their perfected powers. Now, their chiefest love is for the Lord himself, their secondary love is for the household of faith, and as they love not the world, neither the things of the world, their love for the worldly is more of a benevolent *hope*—a wish for the welfare of mankind in general, and in particular of all to whom they are attached by earthly ties. The prophet, speaking for these, declares: "I shall be satisfied when I awake in thy likeness;" with our perfected powers received in resurrection change we will comprehend the lengths and breadths, the heights and depths of the divine provision for our friends and for all men;—secured by God's love and wisdom, through the great sacrifice of atonement finished at Calvary.

As for the worldly: they will have little difficulty generally in assuaging their sorrows. This is evident from the fact that partings caused by death so soon lose their poignancy. The chief cause of much of the grief manifested at the present time is the fear and uncertainty with which the majority of people regard the future of the present life, and of that which is to come. The latter fear is born of misinterpretations of Scripture, inspired by false human traditions. When they shall come to know that their erstwhile friends, the saints, are forever with the Lord, they will be as satisfied as we now are satisfied to think of our Lord Jesus, our best Friend, as being highly exalted and on a different plane of being from ourselves.

As for the method of communication between the glorified Church and the world undergoing the disciplines of the restitution: we need not suppose that much communication and personal attention and care for our loved ones of earth will be necessary. What would be good for one person would generally be good for all, and our heavenly Father's plan is so abundant in its provisions for the blessing of *all* that, understanding something of his character and plan, we already realize that he proposes to do for all mankind exceedingly abundantly more than all that we could have thought or asked for those we love most. So when the world has that which divine provision will make *general* during the Millennial age, there will be very little necessity, if any, for special interventions, or special communications by the saints to those for whom they now feel so solicitous.

And yet we can readily suppose that God has made some arrangement by which, eventually, there will be a communication between the (restored) earthly and the heavenly planes of being, as there was in Eden before sin entered,—when God either personally or through a representative talked with our first parents. Just how this communication will be established we are not informed, nor need it specially concern us, since we know that our Father is abundantly wise, and abundantly able, and abundantly loving, to do for his creatures all things needful to the comfort and happiness of those who love and obey him.

ARE GREAT SACRIFICES AND SUFFERINGS NECESSARY TO JOINT-HEIRSHIP?

Question.—What about the majority of Christians who, believing in Christ, are not yet called upon to make any great sacrifices for his sake?

Answer.—For a general answer, we refer to the article in our issue of May 1st, 1895, entitled, "Perfect Through Suffering." Everyone who seeks to walk carefully and honestly before the Lord, in the footsteps of Jesus, will surely find that it will cause something of self-sacrifice—the sacrifice of human aims or plans or preferences.

But this question may be viewed in another light. The questioner may mean to lay stress upon the word "great," and may have in mind the endurance of persecutions such as came upon our Lord, the apostles, and others of the faithful in the past—imprisonments, "cruel mockings and scourgings," and violent deaths. Our answer, from this standpoint, is that it is not for us to supervise the trials and difficulties which may beset us. It is for us to make an unreserved consecration of ourselves to the Lord, and then leave to him the decision of how great shall be our trials and besetments—how great our sacrifices in following his leadings. The Lord may see that some need special trials, more than others, and those things which to some would be great trials and imply great sacrifices, to others, because of greater love to the Lord and his cause, and greater zeal for service, the sacrifice might seem to be, as the Apostle expresses it of his own, "light afflictions, which are but for a moment, and which are working out a far more exceeding and eternal weight of glory." If we are doing our part faithfully—if we are faithful to the Lord and to his people, and to his truth, to the best of our knowledge and ability, God will surely oversee our affairs so that we shall have *just* the right experiences to develop us; just the proper opportunities of sacrifice which his wisdom sees to be appropriate and needful to us. He will leave no true son without chastisements, disciplines, neither will he forsake us in our trials, but will stand with us, so that we shall not be tempted above that we are able, having provided a way of escape.

In this enlightened day physical scourgings are not sanctioned by the *world*, nevertheless we may be called on to endure patiently and uncomplainingly "cruel mockings" of the *tongue*;—we may be imprisoned in the sense of being ostracized for the truth's sake;—as our Lord foretold, "They shall cast you out of the synagogue and *separate you from their company*: yea, whosoever shall kill you shall think that he doeth God service." Many today are *thus* imprisoned and killed in *influence* for the truth's sake. Thus the Apostle also declared, "I *die* daily." And all who will constitute the elect overcoming church, must die thus. In the symbolic language of Revelation this is termed *beheading*, and we are assured that all who will share the first resurrection and the kingdom will have been thus symbolically *beheaded*.—Rev. 20:4.

NOW HIS WILL IS MINE—1899

"Once I sought a blessing: now I've found my Lord;
Once I sought for feeling: now I've found his Word;
Once his gifts I wanted: now the Giver own;
Once I sought flesh-healing: now himself alone.

"Once it was my working: his it hence shall be;
Once I tried to use him: now he uses me;
Once the power I wanted: now the mighty One;
Once for self I labored: now for Christ alone.

"Once 'twas painful trying: now 'tis restful trust;
Once a half-salvation: now the uttermost;
Once 'twas ceaseless holding: now he holds me fast;
Once 'twas constant drifting: now my anchor's cast.

"Once 'twas busy planning: now 'tis trustful prayer;
Once 'twas anxious caring: now he has the care:
Once 'twas what I wanted: now what Jesus says;
Once 'twas constant asking: now 'tis ceaseless praise.

"Once I hoped in Jesus: now I know he's mine;
Once my lamps were dying: now they brightly shine;
Once for death I waited: now his presence hail,
And my hopes are anchored safe within the vail."

FOLLOW THE LAMB WHITHERSOEVER HE GOETH

JAN. 8.—JOHN 1:35-46.

"Behold the Lamb of God!"—John 1:36.

John's mission was to bear witness to Jesus. He knew him well from his infancy to manhood, and as cousins according to the flesh they doubtless had discussed various features of the divine law, and they were of one heart as respects service to the Lord. Neither could begin a public service until thirty years of age, since this was one feature of the law, but John being six months the elder was thus privileged to begin his ministry six months in advance of our Lord. During that brief period he had evidently made a considerable commotion as a reformer, his message being, "Repent ye, for the kingdom of heaven is at hand."—Matt. 3:2.

The Jews had been waiting for the kingdom for centuries; they realized that the kingdom given to Saul, David, Solomon, etc., had not fulfilled the promises, and that a kingdom in a larger sense, and under a greater than David and a greater than Solomon, was to be expected. The Apostle assures us that this thought was continually before their minds. (Acts 26:7) John's mission to that nation, therefore, was the announcement that the fulfilment of the divine promise was at hand, and that in order to be ready to receive the divine favor they should repent of sin and turn to the Lord. And as our Lord declared subsequently, if that nation had believed John and acted upon that belief they would have been ready to receive the Lord himself, and to have fulfilled to them all the gracious promises of the kingdom to which they were heirs, as the natural seed of Abraham.

It was because they were not in a right condition of heart that they were not fit to have the kingdom, the promise of which, therefore, was taken from them, to be given to a new nation, a peculiar people, a royal priesthood—which God has been selecting from amongst all peoples, kindreds and tongues, during this Gospel age, and which will now soon be completed, and be glorified, and begin the work of blessing all the families of the earth, as the spiritual seed of Abraham.—Gal. 3:29.

John did not preach to the people that they should believe on God, for he was addressing only the believing, covenanted people, Israel. His message was respecting things already known to them, and believed by them. He therefore exhorted merely repentance from their sins, and a return to their proper and covenanted relationship with God. In all this John's ministry is very different from the ministry of the apostles to the Gentiles, who not only had been without knowledge respecting God's purposes, kingdom, etc., but also without faith or any ground of hope. As the Apostle declares, they were "without God, and having no hope in the world." Nor did any hope reach them, nor was the Gospel message sent to them, until after Israel's rejection in consequence of their rejection of Messiah.

"The baptism of John" was to the Jews only, and was wholly different from the baptism appointed for those called from amongst the Gentiles. The Apostle makes this fact very clear in Acts 19:2-5. John's baptism was not a baptism into any *thing*, or into any *body*, whereas our baptism is a baptism into Christ, as members of his body. John's baptism merely signified the putting away of sins, and thus to return to a condition of holiness and consecration already enjoyed. Our baptism signifies something very different from this—not the putting away of the filth of the flesh, but the submission of our consciences, our wills, fully and unreservedly to the will of Christ, that we should henceforth have no will of our own, but be guided entirely by the will of our Head, as members of his body. Thus becoming dead to self-will we are reckoned alive as "new creatures," "members in particular" of the body of Christ.—1 Cor. 12:27.

The Jews as a nation had already been baptized *into Moses* (1 Cor. 10:2), the mediator of their Law Covenant, and to the Jew, Christ took the place of Moses and his New Covenant took the place of the Law Covenant, so that any Jew, already baptized into Moses, and already thus in covenant relationship, would, by merely accepting Christ as the Messiah, the antitype of Moses, and the Mediator of the †New Covenant (and in harmony with his faith, repenting of sin), be adopted, reckoned as a member in the body of Christ, instead of as a member of the body of Moses. All others, however, who were of the Gentiles, and not of the natural seed of Abraham, are not to come first to Moses and the Law, and then through John's baptism into Christ, but are to ignore the Law Covenant entirely, and avail themselves of the better covenant direct, and hence they are instructed to be baptized into Christ, by being immersed into his death, and to testify to *this* consecration outwardly, to their fellows and before God, by an immersion in water. *—Rom. 6:3, 4.

We have no record that John the Baptist was ever immersed himself—nor would we need to have, since he evidently was a godly man, living up, to the best of his ability, to the standard of the Law Covenant. His baptism, as he himself explained, was only for sinners,—those who had been living knowingly in violation of the principles of righteousness. Hence also John objected at first to the baptism of Jesus, assuring him that he was not a sinner, and that if Jesus needed to be baptized, much more appropriate would it be that John himself should be immersed. "I have need to be baptized of thee, and comest thou to me?" But our Lord, while admitting the force of John's argument that a baptism of repentance and remission of sins would not be appropriate in his own case, requested him to proceed with the matter anyway, intimating that he had some other reason why it was right. The fact is that our Lord's baptism was the beginning of the Christian baptism: it symbolized the consecration which he had just made (at the first hour of manhood), his full consecration to do the Father's will, even unto death;—the giving up of his human life, a sacrifice on behalf of the world. It required all of the Lord's three and a half years' ministry to complete what was there symbolized, and he said just before his crucifixion, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) And so with the baptism of consecration, "death," into which we are to be baptized: as members of his Body we are to become living sacrifices, dead to the world, alive toward God, as is particularly set forth in Rom. 6:3-5.

It was in connection with our Redeemer's symbolical baptism in water, which promptly followed his consecration to death at thirty years of age, and was the public declaration of that devotion unto death, that the heavenly Father bore witness to his adoption to the divine nature. We are not informed that any but John witnessed the descent of the holy spirit upon him, but John bore witness that he saw the spirit thus descend, and that the Lord, in sending him to preach, had previously testified that this was to be the sign by which he would surely know the Messiah (John 1:32, 33) It was in harmony with this that he declared to his disciples subsequently, as Jesus passed by, "Behold the Lamb of God." John doubtless knew and expected that some of his disciples would cease coöperation with him, to follow the Messiah. Indeed he declared to them, "He must increase, but I must decrease."

The two who heard John's testimony promptly followed Jesus with a view to getting as close to the fountain head of

† See June 15, 1919, issue for critical examination of Covenants.

* Our friends of the Disciple denomination wholly misunderstand this matter, and are practising John's baptism of repentance and remission of sins, instead of the baptism of Christ. They should note the Apostle's words, and correct this matter, as he instructed others to do in his day—by a fresh baptism.—Acts 19:2-5

the truth as possible; and all must admit the propriety of their course. How this suggests to us our own proper course, to follow the Lord as nearly as possible, and to seek as much as possible to come into fellowship and communion with him. And the noble, self-ignoring course of John appeals to all who have the right mind upon the subject—that similarly all of the Lord's servants should call attention to the Lord and not to themselves. Let us each bend our energies to pointing men to the Lamb of God, and not to self-seeking. And let us remember that following Jesus, in the best sense, means that we walk in his paths, strive to do as nearly as we are able what he would do today, taking our lessons from what he did and said personally, and from the instructions which he has left for us, through the apostles, respecting the path of fellowship in his sufferings, the path to glory and joint-heirship in his kingdom. The Lord is found of all those who diligently seek him from right motives, and such are by and by to be granted full joint-heirship with him. "Ye are my friends if ye do whatsoever I command you."—John 15:14.

The evangelist furnishes us the name of only one of the two who first heard John the Baptist speak of Jesus. It is possible that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence, in his own records, just as, in another place, he speaks of himself as "that disciple whom Jesus loved, who leaned on his bosom." Modesty is a gem wherever found, one of the graces of the spirit, which all of the Lord's consecrated ones should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel (supposed to be the disciple called Bartholemew) is interesting, and shows that true devotion to the Lord is unselfish—desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great Light of the world, and having seen thereby something of the lengths and breadths, heights and depths of the divine character and plan, we are and should be anxious to serve the same favor to others. And this desire to serve the Lord, and truth and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings from any selfish consideration. Indeed, if we have the spirit of the Lord, which is the spirit of the truth, the spirit of true discipleship, we will be so anxious to make known the good tidings as to be willing to "lay down our lives for the brethren"—to help them "out of darkness into his marvelous light."

It will be noticed that these who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called the Law, and of whom all the prophets also wrote—Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

Nathaniel's answer, "Can any good thing come out of Nazareth?" reminds us of the prejudice which now exists respecting certain quarters from which good things may or may not be expected. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and consider it unworthy of special investigation, simply because it came from America; for though they might expect many useful things to come from America, the product of "Yankee skill," they had no expectation whatever that any new light upon the Scriptures would come from America, where they seemed to imagine every one given over to cheating and muck-raking for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would cause the harvest light to shine out for the blessing of his people. This undoubtedly has hindered many foreigners from investigating the truths which are now meat in due season for the household of faith. America is Nazareth with them, and they expect nothing of the kind from this quarter.

Similarly, others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, have in any sense of the word become interested, they say to themselves, if not to others, What could you expect?—Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile," will find sufficient reason for investigating, and on investigation will find sufficient proofs to *satisfy them*, "as nothing else would do." Our answer to all such objections should be that of Philip, "Come and see;" test, examine, prove for yourself.

Another lesson here that should prove of value is found in the words respecting Andrew, "He first findeth his own brother Simon." So all who find the Lord, and who are anxious to make him known to others, should similarly begin in their own households, with their own brothers and sisters, father or mother, or husband or wife. There is frequently a diffidence about mentioning the Lord and the truth to those who are of the family and home circle which is surely much out of place. True love for our kin should lead us to make an extra and special effort on their behalf.

In conclusion, let us remember that those who follow the Lamb through evil as well as through good report—those who follow his teachings and example—are they who ultimately shall be with him and share his glory as members of his elect Zion.—Rev. 14:4.

* * *

"Cæsar's friends? or friends of Jesus?
Solemn question for today!
Friends of Cæsar! Friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Cæsar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

"Free from Cæsar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!
Onward still, his name confessing,
Weaving crowns to grace his brow;
Lo! his hands are full of blessing,
Lifted for your succor now."

WATER TURNED INTO WINE

JAN. 15.—JOHN 2:1-11.

"And his disciples believed on him."—John 2:11.

The third day from the calling of Nathaniel to discipleship found our Lord and his disciples invited guests at a wedding in Cana. Cana was near to Nazareth, for many years the home of Jesus, and quite probably those who invited him, his mother and his disciples was either relatives or old acquaintances. This is implied in the fact that Jesus' mother knew when the wine was exhausted; a matter which rather implied scarcity of provision, and which would be carefully kept from the knowledge of outsiders who might be guests. It is also implied in the statement that Mary gave commands to the servants to do whatsoever Jesus should direct, a matter which would have been quite improper in an ordinary guest.

The fact that our Lord was willing to attend the wedding implies a sympathy with the marriage institution. Indeed, we know that God himself instituted marriage as between our first parents, and we have the Apostle Paul's inspired explanation that this union between man and woman which God approved was designed to be an illustration of the union between Christ, the heavenly Bridegroom, and the church, his bride.—Eph. 5:22-28.

Jesus' mother seems to have had some intimation of his power to help the friends out of the difficulty and ignominy of a feast in progress and the supplies run short: and yet she could not have known of the Lord's power to turn water into wine from any previous experiences during the thirty years of her acquaintance with him; for, contrary to all apocryphal stories, the boy Jesus did no miracles, nor did the young man Jesus do miracles, but, as here declared, the miracle at Cana was the beginning of his miracles. Nevertheless, his mother had considerable confidence of some sort, else she would not have instructed the servants to give heed to anything Jesus might command.

Our Lord's reply to his mother has rather the appearance of rudeness, but we may be sure that this was not the case. The sense of the Lord's words would seem to be to call his mother's attention to the fact that while he had, in every sense of the word, been a dutiful son for thirty years, he had now reached the period of manhood, according to the law, and was now devoted, consecrated, to the Lord. No doubt he and his mother had talked the matter over previously, and he was thus reminding her that his life being consecrated now, she could not expect him to be under her direction to the same extent as formerly—the time had fully come that he must now be about his Father's business.

The six water-pots mentioned as for purifying were probably intended for the use of the guests for washing their hands. Washing of hands had become an important part of the Jewish observance, and "unless they washed oft they ate not." (Mark 7:3) We nowhere find these washings and water-pots referred to in the law. They were, therefore, probably part of the tradition of the elders, to which our Lord so frequently referred as taking the place of the law of God. These water-pots had handles, permitting them to be tipped over, so as to pour water upon the hands of those who washed, and the six held about one hundred and twenty gallons of water for the supply of the many guests. Our Lord made use of these water-pots in the performance of his miracle for two reasons: (1) Such vessels were probably rarely or never used for wine, so there could be no misunderstanding of his miracle. (2) He probably intended a symbolical lesson in their use; for we are expressly told that this miracle was a manifestation of his glory beforehand (vs. 11)—a manifestation of his work in the kingdom. Water is a symbol of truth, both as respects its cleansing properties and also as respects its refreshment, one of the necessities of life, from which thought we have the expression, "water of life." Thus during the Millennial age the servants of the truth will fill up all of mankind who are suitable vessels, and all thus filled with the truth, and brought into harmony with it, under our Lord's direction, shall then, by supernatural power, find the truth transformed in them into the wine of joy—a joy superior to any other joy, as the wine in the miracle was superior to any other wine.

It cannot be claimed for our Lord Jesus that he was a total abstainer from alcoholic liquors, and the claim made by some that the word "wine" here mentioned signifies a non-intoxicating wine, is not true. It can, however, be said on the other side of the question, that many of the wines of that vicinity and time contained much less alcohol than do many of the wines of today. It may also be noted that changes have taken place in humanity, so that the inhabitants, particularly of the temperate zone, are more highly nervous than those of any other time. Hence, with stronger wines and with weaker nerves, there is a largely increased tendency to excess and to injury. It is our opinion, therefore, that if the Lord were living where we do, and now, he would be a total abstainer from alcoholic liquors, not only on his own account, but also as an example for others.

This miracle was evidently not only designed to establish faith in our Lord by his disciples, and amongst the people in the vicinity of his home, but also, as already suggested, was particularly designed to manifest in advance the still future glory of Messiah's great work.

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VIEW FROM THE WATCH TOWER

BLINDNESS BEGINNING TO RETURN FROM ISRAEL

A remarkable lecture was recently delivered before the "Council of Jewish Women" at Philadelphia by Rabbi K. Kohler on "The New Testament in the Light of Judaism." It illustrates the new attitude of Jewish thought toward Christianity, and indicates the first stage of fleshly Israel's recovery from the gross blindness of the past eighteen centuries.—Rom. 9:31-33; 11:7, 10-12, 20, 25-29.

The following extracts were the Doctor's most favorable references to Jesus and Christianity, and might be misleading did we not explain that, while making these remarkable admissions and concessions to Christianity, he attempted to offset them and neutralize their effect by claiming that our Lord's most forceful teachings were merely a fresh presentation of the sentiments and sometimes the very phraseology of the Jewish teachers who preceded him. His criticisms of the Epistles of Peter, James and John are in similar strain. These, he claims, were all Jews and merely restated or rehashed Jewish doctrines and precepts. All the seriously anti-Jewish and anti-Law teachings are charged to the Apostle Paul.

The Doctor fails to see the *point*. Biblical Christianity makes no claim of being in antagonism to ancient Judaism. Quite to the contrary, it claims that "holy men of old [Jews] spoke and wrote as they were moved by the holy spirit." It claims, however, that the real *force* and the true *meaning* of those inspired words were not appreciated, nor intended of God to be understood until, the antitypical sin-offering having been presented by "the Lamb of God," the holy spirit was granted to all consecrated believers. For instance, we heartily assent that the Golden Rule in "Thou shalt love thy neighbor as thyself"—was delivered to Israel as a part of the Law sixteen centuries before our Lord repeated it (Lev. 19:18); and our Lord quoted it, not as an original saying of his own, but as a teaching of the Law. (Matt. 19:19) What we claim is that those words were never *understood*, never comprehended, until our Lord Jesus, the great Teacher, sent of God and illuminated with the holy spirit, expounded them by his example and teachings. More than this, we claim that the Jews and the majority of professed Christians do not understand these words now; that only such as have consecrated themselves to the Lord and have received the holy spirit are able to "*comprehend* the lengths and breadths and heights and depths" of this and other "deep things" of God's teaching. If any man will *do* my Father's will, *he shall understand the teaching*. —John 7:17; 1 Cor. 2:7-12.

Respecting the writings of the Apostle Paul, not only the Jews, but all others, in proportion as they come into close accord with both the letter and the spirit of the divine Word, will find in them the keys of the mystery of God—supplied to the church by the Lord that they may be "all taught of God"—"that the man of God may be thoroughly furnished unto every good work;" revealings of "the whole counsel of God;" capable of *elaboration* under the spirit's guidance, but quite "sufficient" for such elaboration.—John 6:45; 2 Tim. 3:17; Acts 20:27.

The extracts referred to follow:

"There was a time when you and I were taught not even to mention the name of Jesus the Christ in order not to transgress the law, which says: 'Ye shall not mention the name of other gods, neither shall it be heard upon your mouth.' Nor need we wonder at that. It was little short of idolatry which a paganized church made herself guilty of in her worship of Jesus and his mother. Christianity has advanced since toward the light of Jewish monotheism. It is Jesus as a man, as an ideal of humanity, that is now held up for adoration and emulation by Christian theology, in spite of the Trinitarian dogma. Both art and literature portrays him no longer as a God, but as a wondrously gifted teacher and healer of men, who appeals to our human sympathy. Nay, more. His Apollo face gave way to the historically more correct type of the Jews. He is recognized as one of Israel's great sons, whatever the restriction in the flesh may amount to. Should we then, as Jews, not also gladly and proudly own him as one of our noblest of men and accord to him the proper position in our own history? . . . Ought we, notwithstanding all difficulties, not learn to appreciate the exquisite sayings and teachings contained in the New Testament, if only from a literary and humanitarian point of view?

"There is but one answer: Find the right focus, and the colors and shades of the object in view will lead you in the direction of the one light. We need no clear sky to see the sun rise on the Eastern horizon. The clouds reveal rather than hide the dawn of light. So do the myths or legends that gather round a popular hero disclose rather than obscure the existence of a personality impressing the people with its charm and power. It must not needs be exact historical truth what we are told concerning Jesus. Those beautiful and strange tales about the things that happened around the Lake of Galilee show that there was some spiritual daybreak in that dark corner of Judea of which official Judaism had not taken sufficient cognizance, that a movement was inaugurated then which did not receive its impulse or its sanction from the regular authorities or schools. It matters not whether we accord to Jesus the claim and title of Messiah or Christ or not, whether the people and authorities of Judea did or not, or whether he himself assumed it at any moment of his life. . . .

"It is one of the most interesting historical and psychological studies of Judaism to follow this movement through all its phases from the moment the cry of the coming—"the kingdom of heaven"—was heard on the shore of the Jordan among the humble Baptists until the fishermen of Galilee carried the good tidings or good spell (Gospel) as the watchword of a new faith triumphantly out into the wide world. All the written and unwritten records point in unison to John the Baptist as the starter of the movement, the prophet-like preacher of righteousness whom, according to Josephus (Ant. 18:52), Herod the Tertrach feared for the mighty power he wielded upon the multitudes following him to the Jordan to purify themselves of their sins. Of course Josephus, writing for the Romans, took heed not to allude to that Messianic message of his—the cry: "Repent, for the kingdom of God is near;" that is to say, The kingdom of Rome, the satanic power of Edom, has reached its end. All New Testament reports

agree that Jesus was among those who received the consecration of baptism from that popular saint of the time. Still, between the simple Messianic hope and promise of John the Baptist, with his fasts and ablutions and prayers, and the bewildering faith of the Christians that the Messiah has appeared, and, though crucified, has risen from the tomb, now to sit at the right hand of God as his son—there yawns a wide chasm which no ordinary reasoning of either Jew or Gentile could easily bridge over. . . .

"Beneath the thick crust of the second century hatred which endeavored to malign the Jew in order to court the favor of Roman rulers, we can still read the true story of Jesus' tragic end from his own lips as he, on the road to Jerusalem, announces his fate to his disciples, saying that "He shall be delivered to the high priests and the scribes, and they shall condemn him to death and deliver him to the heathen to mock and to scourge and to crucify." (Mark 10:33; Matt. 20:18; Luke 18:32) The priestly Sadducees and not the people and their Pharisean leaders were interested in having Jesus brought to trial for his open attack on the priestly misrule, and from fear lest the Romans might hold them responsible, as Caiaphas, the high priest, actually says in the older record in John's gospel.

'All the anti-Jewish utterances are the work of the Pauline school. . . . Every word uttered by Jesus was the ring of Jewish sentiment and betrays the originality of a religious genius. . . .

"We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers by the thousand and one sweet and beautiful things he said, no matter by whom they were uttered before or after, or else he could not have been made the author of all these a generation or two after he lived. . . .

"Suffice it to say that this greatness consisted in belonging to no school. He was a man of the people. . . . 'Christianity,' says Leroy Beaulieu, 'produced saints, Judaism, sages.' I say: Christianity gave us Sisters of Mercy; Judaism, noble types of wives and mothers."

* * *

That Doctor Kohler is not merely giving expression to views of his own far in advance of the general trend of Jewish thought, is evidenced by the following comments on his lecture by the editor of *The Jewish Exponent:*

"Dr. Berkowitz, in discussing the lecture, said that it could not have been delivered in other times, because the lecturer's life would have been imperiled thereby. There was another reason why this was true; which is, that there would have been no one to listen to it. Christians, of course, would have objected, and to the Jews the New Testament was forbidden fruit. Our ancestors regarded the reading of the New Testament books as next door to apostasy itself. That Jewish mothers should wish to be acquainted with its contents would have been unheard-of perversity.

"All this has largely changed. The Jews have gone out into the world; they meet Christians on equal terms. The dread of the Christian religion has disappeared with the effort to forcibly convert Jews. They have gone out into the full tide of Christianity, and behold, they have not been swept away. On the contrary, the love of their own faith has grown. It is an evidence of strength that leads the Jew to wish to ascertain the true character of that literature so intimately connected with his own and yet so widely different; so world-embracing in its influence; so potent in its effects upon his neighbors, so freighted with consequences for himself. When before would rabbis have been found who would have invited their people, and especially the women, under any circumstances or conditions, to read the New Testament? Yet here it was done. It need hardly be said, however, that such reading must be conducted with care, and, if possible, under conditions which, if not favorable to Judaism, will be at least not hostile thereto. . . .

"But, however the Bible is read, with whatever preconceptions, it is extremely difficult to escape the pervasive influence of its purity, its strength, its exaltation both of Deity and humanity, its powerful plea for righteousness. Its influence in the Christian world is incalculable; not so much in making Jews of Christians, as in refining and purifying Christianity of its dross and bringing it nearer to the pure stock whence it sprung. In every reformation of Christianity the testament of Israel has been the starting point and the great foundation for the religious enfranchisement. The trend of enlightened Christianity of today is towards a return to Israel's simple and pure religious conceptions. Not a little of the antagonism felt towards the Jews and their scriptures is due to the fears of Christian reäctionaries, who would crush every attempt to elevate and purify the church under the opprobrious epithet, 'It's Jewish.'

"What, then, would be the effect of the study of the Christian Testament in the light of the Jewish scriptures as indicated by Dr. K. Kohler? Certainly it will have an important influence. It will not only disclose beauties of its own, but also open Jewish eyes to treasures in their own scriptures, to which, with the indifference of inherited spiritual wealth, they have been hitherto oblivious."

* * *

This means the opening of the New Testament to the Jews —not willingly upon the part of the rabbis, but by force of circumstances, the growth of intelligence and the fact that the best people of the world have drawn their inspirations from it. It was this same force of circumstances that *compelled* the Roman Catholic Council of Baltimore some years ago to grant Roman Catholics *residing in the United States* liberty to own and to read the Bible.

Surely this removal of the Jewish ban from the New Testament will mean the reading of it by the purest and best of that long blinded people. And the reading of the New Testament will mean the gradual turning away of their blindness. So far as our observation goes, nearly all the Jews who have ever gotten their eyes opened to see Christ as Messiah have been converted by reading the New Testament and not by tracts or other treatises—although other writings are as necessary to them as to others as helps in understanding the divine plan of the ages, after they have accepted Jesus as Messiah.

Is not this the beginning of the fulfillment of our Lord's words, "He that rejecteth me, and receiveth not my words, hath one that judgeth him [Compare John 5:45-47]: the word that I have spoken [directly and through the apostles] the same shall judge him in the last day." (John 12:48) Are we not entering the Millennial period—"the last day?"—and are not the blinded ones getting ready for the eye-salve? They are still proud, and their words are still stout against Jesus as the Messiah—it is merely their race-pride perhaps which now leads them to acknowledge the great Teacher's greatness, because he was a Jew. But in the great time of trouble near at hand, which will include "Jacob's trouble" as well as "Babylon's" fall, the honest and humble ones will *look* unto him with the eye of faith and shall *see* him thus, and then will be fulfilled Zechariah 12:10.

ZIONISM MAKING PROGRESS

Zionist Jews—those Jews who are identified with the recent movement for a resettlement of Palestine by the Jews—report that the cause so near their hearts is not languishing. Their leader, Doctor Herzl, has recently had interviews with the Sultan and the Pope, and with four prominent compatriots was present at Jerusalem at the time Emperor William visited that city and were kindly received by him. Dr. Herzl is reticent respecting the amount of encouragement given by these potentates; but as one result of his vist to the Sultan he bears a badge of the *Order of Mejidie*, which would seem to imply that the man and his plea were not disdained. That the door of Palestine will open to the Jew, and that shortly, we have no question; although it has been effectually closed for now nearly seven years—no Jew being permitted to enter it except as a *visitor*, whose period of stay is expressly defined and limited.

Respecting Doctor Herzl's efforts, etc., Rabbi S. Wise, Hon. Secy. Amer. Fed. Zionists, writes:

"The exact tenor of the Kaiser's courteous reply, spoken in the presence of the Minister of Foreign Affairs, Von Bülow, has not been disclosed. Enough is known, however, to enable us to predicate that the Kaiser is prepared to vouchsafe his benevolent sanction to the Zionist movement, calculated as it is to foster the agricultural life of Palestine under the acknowledged sovereignty of the Sultan. The members of the deputation have since returned to Vienna and have practically made this declaration, although they have couched their interviews, which appeared in the official organ of the movement, in terms of becoming reserve. . . .

"We do not ask that the holy places be committed to our exclusive keeping; let these remain, as they are now, in the hands of those who guard and cherish them. Surely the Christian world requires no assurance on our part that every spot which Christians hold in reverence will be precious to us. The Jew shall not cease to honor true devotion to an ideal—least of all in the land which his past has hallowed for all time.

"Not in vain do we place our reliance upon Kaiser and Sultan. Help and deliverance have come to us before through the grace of 'stranger kings.' Two historic instances recur to us of Israel marvelously saved and prospered with the help

of reigning kings. In the year 538 of the pre-Christian era Cyrus took Babylon and graciously permitted the Babylonian exiles to return to their fatherland.

"The momentous results which followed from the reëstablishment of the Judean Commonwealth are part of—and the largest part of—the world's history. A tree of two great branches flourished in time on the soil which the former captives by the rivers of Babylon began to cultivate with all the ardor and assiduity of their nature—two branches, the one the religion of Ezra and the latest prophets, of Hillel and the rabbis, the other, the faith of Jesus, later become the Christianity of his countless followers. And all this came to pass, as Dr. Max Nordau has aptly pointed out, owing to the hardihood of a handful of the earliest Zionists, who, availing themselves of the rights accorded to them by Cyrus, the noble, chose to give up their peaceful and secure residence in Babylon in order to live and labor in Zion and rebuild its waste places. The second exile is soon to end. In the words of Josephine Lazarus, 'once planted again upon native soil, "taking root downward," as Isaiah has it, who can tell what "upward flower and fruit" the immortal branch may bear—what new birth of the spirit, the undying spirit of Israel may give to the world?'

"Another king there was, greater even than Cyrus, who, like him, befriended the Jews. In the course of his victorious marches Alexander visited Jerusalem in the year 332. Legends in great number have been woven around this visit, picturing the manner in which this youthful Prince, who had come to scoff, remained to pray. Whether it be true, as rabbinic tale has it, that Alexander was so deeply impressed by the visage of the venerable high priest Jaddua and the priestly train that he was moved to bow in humility and adoration before these, whom he had set out to conquer, and that he even caused sacrifices to be offered up to the Most High in the Temple of Jerusalem, we cannot tell. We do know, however, that this Macedonian ruler, far from despoiling and violating the shrine, as had been and continued to be the custom of earlier and later invading princes, openly befriended the Jews and treated them with the utmost consideration and generosity."

THE DATE FOR THE MEMORIAL SUPPER

In the interest of readers in "the uttermost parts of the earth" (Australia, South Africa, Russia, China, Japan, etc.,) we give, thus early, notice that this year the date fixed by Roman Catholics and Episcopalians agrees with the true date for the anniversary of our Lord's death, as reckoned by the old Jewish method. Consequently, Thursday evening, March 30, after 6 p. m. (the beginning of the 14th of Nisan), will be the proper time for the celebration of the Memorial Supper. The next day ("Good Friday") will be the anniversary of our Lord's death, and the Jewish Passover week should begin that evening—in exact accord with the record in the Gospels. But for contrariness' sake, to keep away from the Christian date, or for some other reason unknown, the Jews this year depart from their proper mode of reckoning and begin the Passover week on March 26, which would really be the 9th of Nisan instead of the 15th, if properly reckoned.

TEMPT NOT THY NEIGHBOR

A brother recently mailed us a letter containing a donation to the Tract Fund in *money*. The letter was lost in transit—a person of weak conscience in the postoffice (by practice possessed of a keen sense of touch) recognized the nature of the contents and stole it. The brother wrote subsequently that, as the money was *for* the Lord's cause, he thought it proper to trust it to his care. This was a mistake of the head, not of the heart. We are to do all in our power before expecting divine interpositions. We are not to tempt Providence thus. See Scriptural illustration of this principle in Matt. 4:6, 7.

On the other hand, the command is that we shall love our neighbor as ourselves, and lay no snare for his weaknesses. Covetousness, we know, is a general weakness amongst men; and *we* should so far as possible guard and shield them from temptations of this and of every kind: besides, this is only business prudence. Postoffice money orders or express and bank drafts are *safe*, and we advise that these be used.

During the month of December we received 3,997 letters and cards, and have reason to think that about one hundred sent to us were stolen by some one tempted to dishonesty by reason of the touch of a bank bill or the bulky appearance of the letters.

By the way, last month's mail was our largest—exceeding any previous month in the history of this work.

"YE MUST BE BORN AGAIN"

JAN. 22.—JOHN 3:1-16.

Nicodemus displayed both a noble and an ignoble disposition in coming to the Master. (1) He had a nobility of mind which was able to discern distinctly that Jesus was not an impostor, but a Teacher from God; and it was his desire for the truth which led him to seek it from the lips of one of no reputation amongst the worldly wise. (2) But he displayed the ignoble element of his disposition by coming privately, secretly, at night, whereas he should have acted up to his convictions fairly, and have come forward to inquire of the Lord, if not in public, at least in daylight and openly. There are a good many Christians of the Nicodemus type. They have a standing in the nominal church, and a great respect for the "honor of one another," so general in it.

Some today, for instance, see something of the light of present truth, and are convinced that the meat in due season now spread before the household of faith is from God's Word, and not human speculations. They will confess this much to themselves, and privately to some of the servants of present truth, and privately, secretly, so far as their denominations are concerned, they procure and read MILLENNIAL DAWN and ZION'S WATCH TOWER—perhaps subscribing in the name of some one else, "for fear of the Jews." But although this is an ignoble course, the Lord does not refuse them the opportunity they seek and, like Nicodemus, they are made acquainted with the truth. But, as we hear little more respecting Nicodemus, so the Nicodemus class of today very rarely develop into true overcoming disciples, servants of the truth. Fear is good, caution is good, when properly exercised; but when these are allowed to have any voice in dictating our course after we have found the truth, their influence can only be evil, enslaving, demeaning. Those who are thus bound by love of human approbation, and fear of the consequences of a public, bold advocacy of the Lord and his truth, are not worthy of him, as he declared: "He that is ashamed of me and my word, of him will I also be ashamed." We urge that all who find in themselves the Nicodemus disposition seek immediately to overcome it, and to get their hearts so filled with the love of God and the love of his truth that it will make them free from bondage to sectarianism, and to fear of man, which bringeth a snare. "Perfect love casteth out fear." Whom the Son makes free is free indeed.—1 John 4:18; John 8:36.

Evidently but a small portion of this conference between Jesus and Nicodemus is furnished us—merely the leading features. Evidently the questions which Nicodemus asked related to the kingdom of God, which John the Baptist had declared was at hand, and which our Lord also declared to be at the door. As a teacher amongst the Jews, Nicodemus was surely imbued with this hope of Israel—that in due time God would send Messiah, who would establish the long-promised kingdom of Israel—superior to all the kingdoms of the world, and over them all—to bless all the families of the earth, according to the promise made to Abraham. Not only might we infer that his question pertained to the kingdom, but our Lord's answer plainly indicates this, for he began at once to talk about the promised kingdom.

The great Teacher's explanation respecting the kingdom-class must have struck Nicodemus as totally new. He had been accustomed to think of all the nation of Israel as being the children of the kingdom, or, if not the entire nation, at least their most intelligent classes, the scribes, the doctors of the law, and their holiness class, the Pharisees. But here was a new thought—none would be in this kingdom, sharers of its glory and of its work of blessing all the families of the earth, except they should be *"born again."* Nay, more, the intimation was that the kingdom would be an *invisible* kingdom, that none could even *see* it, except he would be born again. Failing to grasp the thought of begetting and birth to a higher nature, Nicodemus was puzzled to think how a person who had reached maturity could ever be born again according to the flesh: and of course he was right in considering that an impossibility.

The new birth is not to be a birth according to the flesh: as our Lord explains, "That which is born of the flesh is flesh, but that which is born of the Spirit is spirit." The Master's teaching was not that we should be born again of the flesh, but quite to the contrary, that those who would constitute the kingdom class must be begotten and born of the Spirit of God, the spirit of holiness, the spirit of the truth.

There is a great lesson here for many pre-millennialists, who vainly think, as Nicodemus, that the kingdom of God will be a fleshly kingdom, that the kingdom-class will have what they are pleased to call "glorified flesh." Our Master's plain declarations thoroughly set aside all such expectations: and to us, as well as Nicodemus, he positively declares that none shall enter into the kingdom except he be born again. The statement that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," is so unqualifiedly plain, and proves so emphatically that the spirit-begotten and spirit-born class, the "little flock," which will inherit the kingdom, will not be flesh-beings in any sense of the word, but spirit-beings. that there is no room for controversy or for misunderstanding on the part of those who have no will of their own in the matter, but are seeking to be taught of the Lord.

All recognize the meaning of the expression, "born of the flesh," that it does not mean merely begotten of the flesh, but a birth into independent flesh-life as a result of the begetting and gestation. And precisely the same thought should attach to the expression, "born of the Spirit." It does not relate merely to the begetting of the Spirit through the word of truth, which occurs during the present life, and at the time of our consecration to the Lord, but on the contrary, it implies and includes a subsequent birth to perfected spirit conditions—the entrance of the spirit existence in the resurrection —*the result* of the present begetting of the truth, and the present period of gestation or development as "new creatures in Christ Jesus."

That this is the proper Scriptural thought to be attached to this word, "born," is manifest from other Scriptures which declare that our Lord Jesus was, at his resurrection, "the first-*born* from the dead," and "the first-*born* amongst many brethren." (Rom. 8:29; Col. 1:18) Our Lord was begotten of the Spirit at the time of his baptism, when the holy Spirit came upon him. The new nature there begun, in the flesh, developed during the three and a half years of his ministry in proportion as the flesh, the human nature, died Thus, as the Apostle expresses it, he was dying daily, as the man Christ Jesus, but was being renewed day by day in the inner man, the new creature, the spirit being.—2 Cor. 4:16.

The complete death of the flesh, with our Lord, was the victory of his new nature, which refused to draw back, refused to save the flesh, which had already been devoted to sacrifice, as our sin-offering. It was because of this faithfulness of our Lord, as the "new creature," in offering up his flesh as a sin-offering, that the heavenly Father was pleased to resurrect the "new creature"—not the flesh, which was man's ransom price. The resurrection of the "new creature" in a spirit body, glorious, powerful, immortal (1 Cor. 15:42-44), was our Lord's *birth of the spirit*, as the first-born amongst many brethren. As the Head of the kingdom was thus begotten of the Spirit, and in due time born of the Spirit, so likewise must it be with those who will be members of that kingdom. "Flesh and blood [human nature]" shall not inherit the kingdom of God—"cannot inherit the kingdom of God." (1 Cor. 15:50) Hence, we who would be heirs of the kingdom must all be changed—made like our spirit-born Head, ere we can either see the kingdom or share its glorious work as members.

Not only did our Lord clearly state the matter thus, but he gave an illustration which is in absolute harmony with this understanding of his words, but meaningless from any other standpoint. He declared that as the wind comes and goes, but is invisible to men, so will all those be who will be members of the kingdom, born again. Our Lord illustrated this teaching in his own person, after his resurrection. Although he was present forty days, he appeared only a few times to the disciples, in all apparently not more than seven, and even on these occasions he *appeared* in a form of flesh (as angels did during previous dispensations) and communed with them for a few moments, and then vanished out of their sight. As the wind he came, as the wind he went, and they knew not whither. Invisible as the wind, he was present with them, taking note of all their affairs, during all that forty days, and merely appearing at the proper times to give the needed counsel and directions and assistance. So it will be with all of the kingdom class, when they are born of the Spirit; they will be able to go and come and attend to all the various functions of the kingdom, without being visible to mankind. They will be as the wind. It will be within their province to appear as men, as the angels have done, if there be necessity for so appearing, although we incline to think that there will be no such necessity, as God has already provided an *earthly class* as the representatives of the kingdom amongst men.—Heb. 11:39, 40.

We are in no sense denying or objecting to the ordinary thought, that a work of grace takes place in the heart of the Christian when he is adopted into the divine family as a son and prospective heir of God, a "new creature in Christ Jesus." On the contrary, we are affirming this, as an absolute necessity to a share in the kingdom, for whoever is not *begotten* of the spirit surely can never hope to be *born* of the Spirit. We are merely making the proper distinctions between the begetting of the Spirit, which is merely the beginning of the work of grace in us, and the birth of the Spirit, which is the completion of that work, when we shall be like the Lord and see him as he is, and behold and share his glory.

We cannot wonder that Nicodemus was astonished when we remember that the holy Spirit was not yet given, and that Nicodemus was not a member of the house of sons, but merely of the house of servants. We wonder far more that some who have been begotten of the Spirit do not readily comprehend this spiritual teaching; for it is their privilege to understand "the deep things of God." (1 Cor. 2:10) As our Lord said to Nicodemus, "Art thou a master in Israel, and knowest not these things?" we may, with much greater point, say to Christians who cavil today, Are you begotten of the Spirit and taught of God, and yet ignorant of these things?

Our Lord does not even class this teaching as being specially spiritual, but rather earthly, such as the natural man, in proper harmony with God, should be able to understand and appreciate. He says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Those whose minds are on so gross an earthly plane that they cannot appreciate so simple a matter as this are not in the condition to be inducted into the deeper things of God. They are at most but "babes," and have need to be fed with milk instead of with strong meat. (Heb. 5:12) Nicodemus, unable (or perhaps we should say, because of prejudice, *unwilling*) to believe this message concerning the spiritual character of the kingdom, was unprepared for any further teaching along that line—he was unwilling to receive the truth, the only message which Christ had to give, although he was already persuaded that our Lord was a teacher sent from God. Hence our Lord says, "Ye receive not our witness."

Our Lord's statement, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," deserves further consideration. We have seen what he meant by the expression, "born of the Spirit," *viz.*, born from the dead by the power of God as a spirit being, but what is signified by the expression, "born of water?" It is claimed by a very large number indeed that this refers to water baptism, and that those who are not born out of water will not have part in the Lord's kingdom. We are willing to admit the truth of this only to a limited extent. We hold that the Lord refers to the true baptism, which is merely symbolized by immersion in water, and the rising out of it. We hold that the real thought is the burial of the old nature, and the rising of the new nature to newness of life, and that this is accomplished through consecration of the will to the will of the Lord, a burial or immersion of the human will to death, as the necessary step to be taken in connection with the obtaining of the holy Spirit, the holy mind, the mind of Christ, the spirit of Christ, which is the beginning in our flesh of the new creature, which must be developed and made ready if it would be born of the spirit in the resurrection.

This same thought seems to be in the mind of the Apostle, when he refers to the *bath of a new birth*, the making new by the holy spirit. (Tit. 3:5) Cornelius evidently had this bath of the new birth, the making new by the holy Spirit, before his baptism in water (which was a symbol of it, and an outward confession to others). And so it is, we believe, with some Christian people today. They have had the bath of the new birth, and the making new by the holy Spirit, and are thus genuinely new creatures in Christ Jesus, without having had the symbolical immersion in water—because, being mistaught as a result of the errors of the dark ages, they do not discern the beauty of the symbolic baptism in water, and the Scriptural command thereto; and this ignorance and disobedience God evidently has passed over, with many of us, for years. But when, in the abundance of his grace, a knowledge of his will on this subject ultimately reaches us, there should not be one moment's hesitation—there will not be one moment's hesitation, if the will of the flesh is entirely dead and the mind of Christ fully in control.

The oldest Greek MSS. (the Sinaitic and the Vatican) omit the last four words of verse 13, with evident propriety, for,

although our Lord is now in heaven, he was not in heaven at the time he addressed Nicodemus. The words in this verse were intended to remind Nicodemus that he need not look to fellow-human creatures for information respecting heavenly things, as they could not know them, any more than himself; but incidentally this verse teaches us something more, *viz.*, that no man has ever been in heaven except our Lord Jesus. This not only agrees with the statement of Peter on the day of Pentecost, "David is not ascended into the heavens," but it also agrees with the Apostle Paul's statement, "Flesh and blood [human nature] cannot inherit the kingdom of God."—1 Cor. 15:50; Acts 2:34.

The only ground for hope that any of the fallen race of Adam will ever know anything about the heavenly condition is then stated by our Lord to depend upon his own justifying work on man's behalf. He must be lifted up as the great sin-offering, the antitype of the brazen serpent which Moses lifted up in the wilderness, the antidote for the bites of the fiery serpents, which represented sin.

Our Lord's reference to the results gives the thought of the wideness of God's mercy, and of his provision for our race. Although now this mercy is confined to the elect church, "even as many as the Lord our God shall call," it is in due time to be world-wide, and a blessing to "whosoever believeth on him." Then the grand Gospel provision is briefly stated in few words—God's sympathetic love for the world, his provision of the ransom in the person of his Son, and that provision made not merely for an elect class, but for the world of mankind in general—whosover believeth.

Another thought: God's provision is not to rescue any from the flames of hell, from an eternity of torment; but to rescue them from death, from destruction, from perishing, from nonentity, and to grant everlasting life to whosover is willing to have it on the conditions of the New Covenant.

THE WATER OF LIFE

JAN. 29.—JOHN 4:5-15.

"Whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14.

Early in his ministry, in sending forth the apostles to preach the kingdom of God at hand, our Lord had instructed them that they were not to go amongst Gentiles nor to Samaritan cities to deliver their message. It was easy to avoid the Gentiles, because comparatively few of them resided in Palestine: the governors of the land, Herod and Pilate, the centurions, and the soldiers, were probably the only Gentiles they were likely to meet, and these they were to seek to avoid, as the message of the kingdom was not for them. But it was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee, and was necessarily passed through repeatedly by our Lord and his chosen twelve.

The Samaritans, it will be remembered, were not Jews, although they were worshipers of God, and had come largely under the influence of the teachings of the law. They were descendants of those mixed peoples which were placed in possession of the land of Israel, as colonists, when the ten tribes were taken captive and colonized amongst the Gentiles. As the Israelites in a foreign land took up with the religious customs of those lands to a large extent, so these Gentiles, transported to Palestine, took up with many of the religious customs, etc., related thereto. But their belief in God, and the fact that they worshiped the true God, did not constitute them proper subjects for the Gospel call, which was confined exclusively to the natural seed of Abraham up to the time of our Lord's rejection; then their house was left desolate, and the middle wall of partition between them and other nations was broken down, and the Gospel of the kingdom was sent forth, without restraint, to whosoever would have the ears to hear it.

It was while our Lord and his disciples were passing through this Samaritan territory, between Galilee and Judea, that, coming to one of the cities of Samaria, he was refused entertainment, and James and John inquired, Wilt thou that we command fire from heaven to destroy them? and Jesus refused, saying that his mission was one of salvation and not of destruction. The Samaritans did not refuse entertainment because they were opposed to the Lord and his teachings, for, quite to the contrary, they apparently would have been very willing to receive him, recognizing him as a teacher sent from God, who performed many wonderful works. Their refusal to entertain him was because he did not purpose to stop with them to teach them, perform miracles in their midst, heal their sick, etc., but was merely passing through in his journey to perform his miracles upon and teach the Israelites.

It was while our Lord and the apostles were similarly passing through Samaria again that, weary with his journey, and probably not wishing to appear unkind, nor to be similarly repulsed again, Jesus waited beside Jacob's well and rested, while the apostles went to the city of Sychar to replenish their stock of provisions. And in the interim a woman of Samaria met Jesus at the well, when she came to draw water. It was evidently with less of a desire for the water for his own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. While he could not invite her, or any other Samaritan to a place in the kingdom, which was the central thought of his Gospel, he could nevertheless appropriately give her some food for thought, which later on might do her good, and prepare her to have a hearing ear against the time when the Gospel call would be unrestricted—for whosoever hath an ear to hear.

The completeness of separation between the Jews and Samaritans, as of different classes or castes, is clearly shown in the woman's surprised reply to our Lord's request. Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans," would ask no favors of them, and apparently would grant few favors to them. While our Lord was bound to act in line with that truth, that the seed of Abraham, and the promises made to it, were distinct and separate from all others, yet he was not influenced by feelings of pride, caste, etc., and in this instance he pursued a policy in harmony with the Apostle's admonition—that good be done to all men as we have opportunity—preferably to the household of faith. (Gal. 6:10) For the time our Lord was not in a position to speak to Israelites, to do them good, and he was prompt to embrace the opportunity to do what good he could to even a Samaritan woman. And therein is a lesson for all of his followers today: we should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by and by, if not in the present time or age.

Not entering into a dispute with the woman, nor into explanations of the distinction between the seed of Abraham and others, our Lord proceeds to talk of something much more important to her, and in this also sets a good example to all those who would speak his truth in his name, in his way, wisely. He told the woman of a more important matter—that he alone could give the water of life. While physically he was weary, and needed the natural water, yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which the Lord himself is the fountain.

The thought in the expression, "living waters," is that of a fresh spring in contrast with stagnant waters, which become contaminated and foul. The water which our Lord proposed to give the woman was certainly not the holy Spirit, for this is distinctly termed the gift of the Father, and is symbolized by the anointing oil. The water of life is the *truth*, which both cleanses and refreshes. A portion of this our Lord could properly give to the Samaritan woman, if she were hungering and thirsting after it, and he did give her a drink of it.

The woman classed herself as a daughter of Jacob, and thus implied a hope on the part of Samaritans that notwithstanding their rejection by the Jews from heritage in the Abrahamic covenant, they nevertheless trusted in some blessing. And indeed there was a mixture of Israelitish stock amongst the Samaritans, for certain poor Israelites had not been deported to foreign countries, and these, ignoring the strictness of the Abrahamic covenant, had inter-married with the Gentiles, and in general had abandoned circumcision and the other conditions of Judaism, and hence could be no longer recognized by the Lord as in any respect different from the other nations, Gentiles. So, too, it was with many of the Israelites who were deported: they mixed and mingled with the Gentiles, abandoned the sign of circumcision in the flesh, and in general all the provisions of the Lord's covenant: these, in every sense of the word, ceased to be Israelites, and had no further hopes under that covenant, being as much strangers and foreigners to the promises of the covenant as any Gentiles.

Thus, from our Lord's treatment of the Samaritans we can readily see the baselessness of the expectation of some, who style themselves "Anglo-Israelites," and claim to be the decendants of these deported Israelites who abandoned circumcision and all the features of the Law Covenant, given to Israel. Those who lean on such a prop lean upon a broken reed. The only Israelites who can hope for any mercy and blessing at the Lord's hands, under the Law Covenant, and as the natural seed of Abraham, are those who have a sufficiency of Abrahamic faith to at least maintain the outward signs of the flesh, and an outward attempt at obedience to their Law Covenant. As for the others, who become part and parcel of the Gentiles, they have neither part nor lot any longer with Israel: they may, however, through Christ, come under the still more beneficent terms of the New Covenant, sealed with his precious blood. But the blessings of the two covenants cannot be mixed, and, as the Apostle Paul distinctly declares, whoever hopes for justification under the Law Covenant and under the New Covenant is making a great mistake, and is falling between them both. Whosoever he be, Christ profiteth him nothing; he is yet in his sins, and not an heir, neither as a member of the natural seed, nor yet as a member of the spiritual seed.—Gal. 5:2.

The woman's slowness of comprehension is striking, and yet so it is with all of us when first we came in contact with spiritual truths. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of his followers who seek to distribute to others a taste of the water of life.

Our Lord's explanation of the peculiarities of the water of life of which he is the fountain for mankind is very beautiful, but its force can be appreciated only by those who have received this blessing at his hands—only by those to whom he has communicated his truth and who have been sanctified by that truth, set apart as his disciples—as fountains of truth for others.

Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the *truth*, the water of life; but nothing can give permanent, lasting satisfaction except the truth: and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

The saints, the body of Christ, the prospective bride, are the only ones who receive this water of life in its fullest and completest sense during this Gospel age; and of them it is true that this water is always fresh, springing up within them everlastingly. And when these many well-springs shall in God's due time be brought together in the kingdom, then will be fulfilled through them unitedly, as the body of Christ, the prediction, "Out of thy belly shall flow rivers of living water." —John 7:38.

This river of water of life does not flow at the present time: it cannot flow out to the "nations" until all the "little flock" as well-springs shall be brought together in the kingdom. And thus it is pictured in Revelation, that after the throne, the kingdom, is established, from under it shall flow the river of water of life, clear as crystal. *Truth* will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth "leaves for the healing of the nations [the heathen]." And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: "The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. 22:17) The bride cannot say, Come, in this sense of the word, until she becomes the bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has been glorified, and until that river of life flows. While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended not for every one, but for only those who have ears to hear, "even as many as the Lord our God shall call."—Acts 2:39.

FAITH REWARDED—"THY SON LIVETH"

FEB. 5.—JOHN 4:43-54.

"Jesus said unto him, Thy son liveth: and himself believed, and his whole house."—John 4:53.

Two days were spent preaching to the woman of Samaria and completing the journey into Galilee, etc., ere the nobleman's son was healed. Galilee was a part of the territory which formerly belonged to the ten-tribe kingdom of Israel, and the district called Samaria lay between Galilee and Judea. It will be noticed that, while our Lord journeyed hither and thither, he never went outside the territory occupied by the twelve tribes. It will be remembered that Jesus was born in Bethlehem of Judea, not far from Jerusalem, and that his parents, shortly after his birth, fled into Egypt, under the Lord's direction, before the slaughter of the babes of Bethlehem: and on the return from Egypt, instead of returning to Bethlehem, they located at Nazareth in Galilee,—"that he might be called a Nazarene," and that thus odium for eccentricity might attach to the Lord, as an offset to his wonderful personality and the "gracious words that proceeded out of his mouth"—"such as never man spake" before or since;—to the intent that only the Israelites indeed might hear in the true sense of the word, and be healed and accepted as sons of God under the new covenant* of grace.

It will be remembered that our Lord's disciples were known as "Galileans," and himself as the "Galilean." And recognizing the truth expressed in the proverb, "A prophet is not without honor, save in his own country," our Lord did not begin his ministry in Galilee, but in Judea. It seems probable that after his first miracle at Cana he, with his disciples, went to Judea, and was present there at the time of the Feast of the Passover, and at that time performed many notable miracles, on account of which his fame went abroad, not only throughout Judea, but also into his own country, Galilee: for it was the custom for large numbers of the devout Jews to go to Jerusalem to the Feast of the Passover every year, and these from Galilee had brought back word of the works and fame of their countryman. Hence our Lord was now returning to his own country, a great prophet, because of the fame first gained elsewhere.

Our Lord's experience was no exception to the general rule: it is a trait of human nature to lightly esteem things with which we are intimately acquainted. "Distance lends enchantment to the view." When one sees a mountain at a distance, its outlines stand out with boldness and symmetry, but when he comes close to it the beauty and grandeur are apt to be marred, in his estimation, because his eye rests upon the smaller fragments and the silt and soil and tangle of common weeds. Nevertheless, the view and thought from a greater distance are the truer ones, the proper ones. So, too, some of earth's characters who are highly esteemed today were much less esteemed by those who came most closely in contact with them in their day: not that the present view is the false one, but because those who were closest to them, and who were affected by the commonalities of daily life, failed to rightly appreciate them. This is often true in the households and family connections of the world's notables. The little things of life are seen, and the character is measured by these, rather than by its larger features, which alone are seen in the distance. For instance, Julius Cæsar, who by all the world is acknowledged to have been a great man, was lightly esteemed by Cassius, his intimate friend and servant, who once saved his life from drowning, and who was with him when sick, and who measured him by the weaknesses of these occasions and others, rather than by the largeness and greatness exhibited at other times. He, for instance, called attention to the fact that "when Cæesar was sick he cried, 'Give me some drink, Titinius,' *like a sick girl.*" His closeness hindered him from seeing the greatness which others, less close, could readily discern; and thus he says:

"It doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone."

So it was with Jesus: "Neither did his brethren believe on him" (which expression in olden times signified kinsfolk, including cousins as well as brothers). They knew Mary, his mother, they knew his brethren, they knew Joseph, the husband of Mary, and apparently they knew also that Jesus was not the son of Joseph, but was conceived before Joseph had taken Mary as his wife (Matt. 1:18); for this was the evident

* See June 15, 1919, for critical examination of Covenants

purport of their sneer at him, when contending with him they said, "*We* be not born of fornication." (John 8:41) They knew him as the young man who probably had worked as a carpenter in their midst for years. They knew that his home city, Nazareth, had never been reputed for its wealth or its learning—its sons were not bright ones of the Jewish firmament. It was correspondingly difficult for them to realize that this one whom they knew so well could be the great one of whom Moses and the prophets did write.

Hence we find that in his own city, altho they said, "Whence hath this man this wisdom, and this miraculous power?" they also said, "Is not this the carpenter's son? Is not his mother called Mary, and do not his brothers James, and Joses, Simon and Judas, and all his sisters, live with us? . . . . And they stumbled at him. . . . . And he did not perform many miracles there because of their unbelief."—Matt. 13:54-58.

But, returning to our lesson: the news that the great Galilean Prophet and healer of the sick had returned to his home, soon reached Capernaum, which was only about twenty miles distant from Cana; and a person of social and political rank in that city was amongst the first to manifest his faith, and to receive a corresponding blessing; for we are told that the healing of his son was the "second miracle" performed by our Lord after his return from Judea.

It was doubtless by way of testing his faith that our Lord seemed at first to object to his petition, saying, in effect, You do not have faith in me as the Messiah; it is my signs and wonders that you are interested in. The troubled and affectionate father showed by his answer that his interest was not merely one of curiosity and desire to see a miracle performed: his was a true faith in Christ's power, which, he did not question, was able to save his son from death—"Sir, come down ere my son die." His true faith had its reward, and yet he was required to exercise it still further, and to believe that his request was answered, notwithstanding he could have no proof of this for several hours. His faith again stood the test, and he went his way, ascertaining later that the child had begun to mend at the very time our Lord had granted the request. And his faith brought him a still greater blessing than the physical recovery of his son's health, for it made him and his family "believers" in the Messiah, and thus brought them within reach of the great privilege of sonship and joint-heirship mentioned in John 1:12.

Our Lord's object in this and other healing miracles was evidently not merely the recovery of the sick from pain and disease. Had this been his object, he might have commanded the healing of all the sick in one breath: and more than this, he might have remedied the evil conditions which tended to promote sickness. For instance, the nobleman's son had a fever, and quite probably there were many others in Capernaum similarly afflicted, as the city was built near low, marshy ground, and is noted in history as a malarial locality, unhealthful. The Lord did not do this work of general healing, but this is no evidence of a lack of sympathy, nor of a lack of appreciation of what would be necessary to make that and other portions of the earth healthful, any more than it could be considered a lack of interest in mankind on God's part which had permitted malarial and other evil conditions and resulting sickness and disease throughout the whole world for thousands of years. On the contrary, God foreknew the sickness, and designed to permit the evil conditions, as accompaniments of the sentence against man as a sinner—as accessories and concomitants to his death sentence.

The time will come when he who redeemed mankind, and who redeemed also from the curse the earth, "the purchased possession" (Eph. 1:14), will cleanse it from all evil, baneful influences—and there shall be no more death, nor pain, nor sickness, nor crying, for the former things shall have passed away, and all things will be made new. And the period of renewing of the earth and of mankind, for whose use and blessing it was intended, is Scripturally termed, "the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." And this restitution the Apostle Peter, speaking under the inspiration of the holy spirit on the day of Pentecost, tells us will begin at the second coming of our Lord Jesus.—Acts 3:19-23.

At his first advent our Lord's mission was specifically to give himself as the world's ransom price, and secondarily to furnish evidences which to a certain class would be a ground for faith in him, in his teachings, and in his future work—to the intent that such "believers" of the present age might come to the Father, receive the adoption of sons, and the promises; and through faith and obedience unto self-sacrifice might become joint-heirs with Messiah in his great future work of restitution—in the work of blessing all families of the earth.

Bringing the matter down to an individual one, we find that the nobleman received the blessing through faith, and that his faith was attested by his conduct. And so must it be with all who would be acceptable to God, and who would win the great prize set before us in the Gospel. "This is the victory that overcometh the world, even your *faith*:" but "Faith without works is dead." Faith cannot live without manifesting itself. All of our services to the Lord are valuable chiefly as proofs of our faith in his promises.—1 John 5:4; Jas. 2:26; Heb. 11:6.

A story is told of how a private soldier in Napoleon's army exercised faith in his word, and as a result of acting thereon received promotion to a captaincy. Napoleon was reviewing his army in the city of Paris, when the bridle dropped from his hand and the horse started on a gallop. A soldier leaped from the ranks, caught the horse and returned the bridle to Napoleon. The Emperor thanked him, saying, "Much obliged, *captain.*" The soldier immediately responded, "Of what regiment, sir?" And the Emperor, pleased with his quickness and confidence, answered, "Of the Guards." The soldier immediately took his place amongst the officers, altho his clothes were those of a private and nothwithstanding the fact that they ridiculed his faith. He believed the Emperor's words, and acted on that belief, and was a captain. So our Lord has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature;" and those who will attain the exceeding great and precious things which God has in reservation for them who love him will be the ones who take him at his word, become "children of the light," and "walk in the light." Such, ultimately, shall be members of the great Sun of Righteousness, which shall arise with healing in its beams, to refresh and bless the world by scattering the darkness of sin, superstition, evil.—Matt. 13:43.

But let us guard ourselves against the error of some who have great *faith in themselves*, and consider this a proof that they are of the "elect." Only the soldier who *served* as well as *believed* Napoleon was rewarded. Each should therefore ask himself—Are the exceeding great and precious promises to *me?* Are there conditions attached to those promises? and if so, am I living up to the conditions so as to make sure of my calling and election?

To answer his question so as to have "full assurance of faith," he should search the promises—their significance and conditions, and then act accordingly, if he would win the prize: remembering our Lord's word's, "Not every one that saith, Lord! Lord! shall enter the kingdom, but he that doeth the will of my Father in heaven."

WHO IS JUDGING THE CHURCH?

DEAR BROTHER RUSSELL:—A brother who gave a lesson here recently spoke on the judgment—and claimed that Christ had been judging the church during this age. A number of the friends took exception to this. For my own part, I have studied all the texts on this subject, and I cannot find one text that favors the idea that Christ is the Judge of the church, unless it be Rom. 14:10;—but that is a wrong translation. Tischendorf, Rotherham, Revised Version and all the best authorities render it "the judgment seat of God."

In 2 Cor. 5:10, the church is said to appear before the judgment seat of Christ—not to be judged, but to receive, etc.

All *krisis* (judgment) has been given into the hands of the Son, but the church does not come into the *krisis*.—John 5:22, 24.

The judgment seat of Christ does not come into existence until his thousand-year reign begins; and the *krisis* or the *krisis day* does not begin until the dead come out of their graves, and Christ sits on his *own* throne.—John 5:29; Rev. 14:7.

"God has appointed a day [the *krisis* day] in the which he will judge the *world* by that man," but where does it say that that God has been judging the church by Christ?—Acts 17:31.

Peter says, "If ye call on *the Father* [not on the Son] *who* without respect of persons judgeth," etc.—1 Pet. 1:17.

Christ says, "*I* am the Vine, ye are the branches, and my *Father* the husbandman." "Whom the Lord [the Father] loveth *he* disciplines, and scourges *every son* whom he receiveth."—John 15:1; Heb. 12:6-10.

When the judgment of the world is spoken of the Greek word *krisis* is always used, but never *krima*. On the other

hand, in speaking of the judgment of the church the word *krima* is used, but never *krisis*. The church does not come into the *krisis*, but it does come into the *krima*.—1 Pet. 4:17. Compare with John 5:24.

It is this *krisis*, in which the church does not come, that God has placed in the hands of Christ.—John 5:22.

I would like to hear from you on this matter. I hope this communication will find you well in every way, and that the Lord will continue to give you strength for every trial. You are surely having abundant practice in suffering, and ought to become quite a proficient sufferer. Paul says, "I glory in tribulation, for tribulation works out the capacity for enduring. And the capacity for enduring works out approval, and approval works out hope, and hope maketh not to be ashamed."

May our dear heavenly Father continue to be with you always—and that you may continually realize his approval and smile—is my prayer. Sister McPhail and I often talk to ourselves about your severe trials, and wonder how you have been able to bear them as you have. I often think of Paul's words, "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," etc. (2 Cor. 4:8-11) God's grace was always sufficient for him, and will be for you.

Wishing you a happy and successful new year, with Christian love from Mrs. McPhail and myself to you and all with you,

Your brother in Christ, M. L. McPHAIL.

IN REPLY: DEAR BROTHER:—I am glad to know that I have the Christian love and sympathy of yourself and family. One thing in connection with my troubles gives me great satisfaction, namely that, repeatedly and carefully searching my heart, I find in it no hatred toward those who have been maligning me—no desire to render evil for evil, but on the contrary a desire to do them all good, if possible. There is a great satisfaction in this, as it affords me one evidence that the spirit of love has possession of my heart. I trust that it may never be otherwise; but that more and more I may become a copy of God's dear Son, our Lord,—"who when he was reviled, reviled not again; when he suffered threatened not, but committed his cause to him who judgeth righteously." (1 Pet. 2:23; 1 Cor. 4:12) You will be glad to know that I have on the girdle of love; that the peace of God rules in my heart; and that I have a conscience void of offense toward God and toward men.—Col. 3:12-15; Acts 24:16; 1 Pet. 2:19; 3:16.

Respecting the proposition that Christ has been judging the church during this gospel age, would say: The church is the body of Christ, and as such is collectively at the judgment seat of the heavenly Father. Our Lord Jesus is not presented to us as our Judge, but rather as our Advocate before the Judge, our Bridegroom, our Friend, our Lover, our Redeemer, our Deliverer, our Head, our Governor, our Guide. As the Head he takes the supervision of the body, he commands, instructs, guides, in the affairs of his church, and takes it into fellowship with himself in the building up of the body of Christ in the most holy faith. If we love him we will keep his commandments, and he that loveth him will be loved of the Father. Thus his commandments are to us a line of *judgment*, rules of life, daily; we are in him as members of his body, who professedly have given him our wills,—accepting his will or *judgment* instead of our own. Nevertheless he has given gifts unto men, unto the church—a measure of his spirit, his will, to every man to profit withal; and for the use of these gifts received from our Lord Jesus we are accountable to him. And our use or misuse of these will constitute a judgment with which he will have to do, as represented in the parables of "The Pounds" and "The Talents." I presume these were the thoughts which the Brother had in mind, when he spoke of our Lord Jesus as judging the church during this Gospel age. As the head judges or criticises the body, succors it, shields it, supervises its affairs, so does Christ with the church, which is his body.

Seemingly you have overlooked the Greek word, *krino*, which is also rendered judgment, and which occurs more times than *krisis* and *krima* both together, in the New Testament.

Strong (in substance) defines these words thus:—

Krisis—Decision, for or against. Justice.

Krima—Decision, in respect to crime.

Krino—"To distinguish, decide, try," etc.

Krino is used in referring to the judgment (trial) of the Millennial age when the church (Head and body) will be the judges.—See Matt. 19:28; Luke 22:30; John 12:48; Acts 17:31; 1 Cor. 4:5; 6:2, 3.

The same word, *krino* is used in attributing that coming judgment to God.—See Acts 7:7; Rom. 3:6; Heb. 3:10.

These seemingly contradictory statements are made harmonious by two other texts in which this same word *krino* is used—thus: "*God shall judge* [*krino*] the secrets of men *by Jesus Christ*" (Rom 2:16) God "hath appointed a day in the which he will judge [*krino*] the world in righteousness *by that man whom hath ordained;*"—the Christ, Head and body "one new man."—Acts 17:31.

From this standpoint—of "God the *judge of all*," we need not be surprised if we find not only that the world's judgment (trial) by Jehovah is committed to the well beloved Son, but the Church's judgment (testing, trial) also. Hence our Lord's statement, "The Father judgeth [*krino*] no man, but hath committed *all* judgement [*krisis*] unto the Son." (John 5:22) This *judging* in the church is not only referred to in the parables of the Pounds and Talents, etc., but the Apostle particularizes respecting it in 1 Thes. 2:8-12. And here the statements respecting the Father's part and the Son's part are so intertwined as to prove that they are united in the one work of judgment—*of* the Father, *by* the Son. In this text *krino* is rendered "*might be damned.*"

Again, "ye that are spiritual" are to take part in the work of judging the church now. Especially each one is to *judge himself* and help each other to look into the perfect law of liberty (love) by which all are now being judged (Jas. 2:12) under the New Covenant. "If we would judge [*dia-krino*—"thoroughly judge"] ourselves, we should not be judged [*krino*]. But when we are judged [*krino*] of the *Lord* we are chastened, that we should not be condemned [*kata-krino*—"judged down"] with the world."

It is in harmony with the above that the Apostle declares our Lord Jesus "the Lord, the righteous *Judge*," who will give him his crown of life (2 Tim. 4:8); and in harmony with this thought that the church, the Lord's body, is being judged now, under his supervision, and is not (directly) in the Father's hands for judgment, is the Apostle's expression in Hebrews 10:31, "It is a fearful thing to fall into the hands of the living God." To be judged by Jehovah directly, none of the imperfect race of Adam could stand—all would fall under his just sentence: but under the New Covenant,* God is dealing with the church now as "the body of Christ"—so long as we severally abide under the robe of Christ's righteousness, our wedding garment—not imputing our trespasses unto us, but unto our "Head" who died for us. Nevertheless, we (the church) are "accepted in the Beloved" in a manner different from the world: they will not be accepted at all, nor have any intercourse with the Father until the close of their trial at the close of the Millennium.—1 Cor. 15:24-28.

Similiarly Jehovah is the Creator of all things; yet he does this by proxy through him who was "the beginning of the creation of God." (John 1:1) Likewise it is written, "They shall be all taught of *God*," yet Jesus was the Teacher sent of God; and we are in the school of Christ, learning of him.

With much Christian love, very truly your brother and servant in the Lord, —THE EDITOR.

* See June 15, 1919, for critical examination of Covenants

LETTERS FROM DISTANT COLABORERS

Canada.

DEAR BROTHER RUSSELL:—I have just tonight received the Christmas number of the TOWER, and have scanned it through hurriedly, intending to study it tomorrow. In renewing my TOWER subscription, I wish to write to you more particularly.

You know well my sentiments towards yourself, but on this anniversary of the Saviour's birth a grand and happy time, I think it is fitting for me to express them once again. For years and years I hungered for truth, and longed to know and understand the Bible, and nobody gave to me the spiritual food. I searched the Bible for myself, and the more contradictory it grew: and the preachers never tried to explain it to me.

At length God answered my prayers and gave me the understanding of the glorious Gospel, and for his great goodness in sending me the truth I cannot love and serve him as I would; I can only ask him to accept such services as I have and to count them perfect through the Saviour's blood.

It was through you that this glad tidings came, and I know how you must have loved me, for the Lord to have used you. "He that desireth the office of a bishop desireth a good thing:" and I know that you desired it in the real

Scriptural way; that is to say, you said in your heart, "The Lord's people are hungry and thirsty. Lord, I wish to 'serve' them." And truly, you have done so. In all my intercourse I have never known you otherwise than as you sign yourself,—a brother and a servant: and therefore I send my heartfelt thanks.

My feet had well nigh slipped, after I had received the truth, for I was growing cold and losing my first love, and again your loving words helped me and put new life into me, and just lately you have honored me by giving me an opportunity to share with you the work of feeding the Lord's sheep. Is is a grand and glorious privilege, and most heartily do I thank God and the Lord for giving me this opportunity.

With regard to the "Good Hopes" I thoroughly endorse your words; no need is there to urge those to give who know this truth, for it is so satisfying that we long to tell it to others and, if we have money, to use it in the spreading of the "Good News." God willing, I purpose devoting to this the interest accruing to me this coming year from the money loaned to the Tract Society, and I have every reason to hope I shall be able to do so.

Your brother in the Lord, W. HOPE HAY.

[The above is from the dear Brother whose donation of $10,000 to the Tract Fund was noted in our issue of Dec. 15, '96. He has since then deposited with us as a *loan*, at low interest, money which he is not certain if he can spare. He is going out now as one of the "Pilgrims." May the Lord bless and "water" him while he thus serves the "flock!"—EDITOR.]

Scotland.

DEAR BROTHER:—We wish you a very bright, happy and prosperous new year. Enclosed find order for four pounds, three shillings. We think possibly your own comforts are not sufficiently attended to, and we think you should take two pounds of enclosed for your own special wants. It is a small thing for us, the recipients of so many spiritual blessings by God's goodness through you, to repay you with carnal things. The Lord himself will abundantly reward you. May you never fail or be discouraged, till all the will of the Lord has been fully wrought out in you, and by you. We know a little of the difficulties of the fight of faith, and of enduring hardness as good soldiers of Christ; therefore we send our hearty greetings, and deepest love and sympathy.

The TOWERS continually come, laden with blessing. We have by means of them, and especially in our busy work in worldly affairs, a rich spiritual feast every time. The last one, Dec. 1, was particularly interesting and blessed. Some of the readers here say that the facts recorded are merely to bring out the points of the truth, and that we must not think of it as an actual reality. We contended, saying, All the facts of the case—the train journey, the Presbyterian minister, the conversation, his conversion, his resolve to preach the fuller Gospel—were all an actual reality, tho written up in proper form, for a TOWER article. Could you kindly let us know which is the case, and if possible who is "B"?

We are still trusting that the Lord will open up our way that we may yet get free to distribute the glorious truth ere the dark night closes in. We have started (a month ago) a "Dawn Circle Bible Class."

I am yours in our blessed Lord, C. N. HOUSTON.

REPLY: DEAR BROTHER:—I am always glad to hear from you. I congratulate you that the past year brought you so many opportunities for serving the truth—by holding meetings, by writing articles in defense of the truth for the public press, by using of your various little vacations from business in colporteuring the DAWN and circulating tracts: and I thank God on your behalf that you have the *will* to thus serve both the Chief Shepherd and his sheep.

I am glad to know that the things pertaining to our Lord's cause are so *first* in your heart, and your business so secondary, that you are seeking release from the latter in such a way as will permit more and more of your time and energy to go to the former. I am sure that our Lord is pleased with your efforts to *do* what your hand has found to do; and I feel sure he will continue to open the door of opportunity before you in proportion as he sees you *humble* and *faithful*. I trust that the present year may be a very blessed one to you and to all of the Lord's faithful.

I thank you most heartily for the proffered (£2) two pounds sterling for personal use: but as my wants are at present well supplied, I am sure you will take no offense at my declining it as a personal matter and joining with you in making it a part of the heavenly treasure by converting it into the Tract Society's funds. Your other contributions to this fund are greatly appreciated also, dear brother. Your orders have had attention.

Respecting the discussion of The Bible vs. Evolution in our Dec. 1, '98, issue: It is an ideal sketch, intended as a hint to brethren and sisters respecting good opportunities and methods for preaching the truth to others when on a journey. Nevertheless, about nineteen-twentieths of that dialogue (almost word for word) actually occurred on our homeward journey returning from the Council Bluffs Convention. "Betha" represents the Editor. All articles in the WATCH TOWER are editorial, unless otherwise indicated.

Very truly your brother and servant in the Lord,

—THE EDITOR.

VOL. XX ALLEGHENY, PA., FEBRUARY 1, 1899 No. 3

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

DEAR BROTHER RUSSELL:—I send you herewith a page taken from the *New York Herald*, Jan. 8th, the principal part of which is devoted to—

"A STUDY OF A REMARKABLE CHURCH SITUATION IN LOWER NEW YORK."

The array of facts showing a steady and uniform surrender of ground by the churches, notwithstanding the increase of population, should indeed prove an astounding revelation to the "Christians" appealed to. And the fact that these matters are promulgated by one of the eminent leaders of the New York pulpit, and are verified and added to by the *Herald's* investigations, make the statements well nigh indisputable.

It seems to me that the "study" of the conditions here presented lies not so much in the apparent, surface truth presented, namely, that south of 14th street the "church" would appear to be doomed to practical extinction, as it does in an inquiry into the results which may be expected from this moving and movable church in its later surroundings.

The mistake of abandoning this field can and may easily be remedied, if the conscience of the powers that control the situation be sufficiently deeply pricked. But the causes which suggested, and eventually accomplished, such sweeping changes are still at work in their new abode, and are accomplishing still other changes.

It is to be noted that the new *field* of these *old* "churches" is today the fashionable quarter of the city; and of course it is to be expected that these *old* "churches" are called upon to cater to the new requirements. Accordingly we are not surprised to learn that one such requirement is EXCLUSIVENESS.

In the old abode, the idea would not have been tolerated; but conditions are now changed, and the new *environment* is such, that what before seemed to be sinful may now be regarded as an aid to the upholding, if not the upbuilding, of the edifice.

Pursuing this thought, it would be interesting if there could be collected, for purposes of comparison, the subject discussed, and texts preached from, in these older edifices, in days gone by, and those now made use of in the new fields. I am convinced the relation would be as startling, almost, as the facts here given.

When we reflect upon these things, can we wonder that our friend, Mr. Moody, in his last evangelizing work in New York city, told its ministers and people that if Jesus Christ should appear in person in one of their "churches," he would be driven out, because they would not recognize him!

Since reading the statement of facts alluded to, my attention has been called to another *ministerial* occurrence, which has its bearing on this particular line of "study."

An eminent D. D. of the metropolis, with a big church, fat living, well liked, and ostensibly doing a good work, is offered a professorship in one of our seats of learning. Rumor has it that he wants to accept it. Meeting a friend of the aforesaid D. D. I took occasion to allude to this call and its probable acceptance. "Yes," said this friend, "you know —— is not patterned after the old style preacher; he is a club man, something of a sportsman, can take his little toddy, and is 'hail, fellow, well met' generally. He is very popular, and is beloved by his congregation, which is fighting hard against this call. But he has literary aspirations and con-

sequently favors it." Thus we see at work the same underlying evil which succeeded in driving the "church" out of the down-town vineyard.

The student of history, noting such potent and disturbing events as here stated, discovered today in New York, sees them tomorrow reflected in London, events, tho peculiar to a locality, having at the same time a universal significance; he hears the alarm sounded, not by the pessimist, but by the brains and conservative judgment of the church as it is understood today, and cannot fail to see the inevitable trend of events.

Can these conditions be changed? Reason answers, About as easily as the heathen are today being changed or converted. It must be obvious that the powers which now obtain are as impotent to work the desired change (if indeed it be even desired) in the one case as in the other. What a profoundly sad outlook must the array of facts, which give rise to these and cognate thoughts, produce in this, the closing year of the century.

Sad must they be to the student of events, unless indeed he be also a student of God's Word, and can discern his times and seasons, and their peculiar events. Then what a change! As one season alternates another with precise regularity, each doing the work allotted to it, so he sees the conditions now prevailing fulfilling their purpose, only to give way to still other conditions in a later development of God's plan.

He looks ahead to that future great epoch in the history of time, which is to take the place of the present, and by faith he realizes some of the changes then to be established. Among these changes, he is assured that "an highway shall be there, and a way, and it shall be called, The way of holiness;" and "the way-faring men, tho fools, shall not err therein."—Isa. 35:8.

As one of those who are quite ready and willing to note the signs of the times, tho more especially because he is assured by the Word of truth that *"weeping may endure for a night, but joy cometh in the morning;"* and confident in the comforting assurance that in *that day* (Millennial morning) pauper "churches" will be unknown and unnecessary, because *the way of holiness* shall be open to all, and all shall then know the Lord from the least unto the greatest (Jer. 31:34), I remain, in the common faith,

Faithfully yours, JOHN W. ALEXANDER.

Extracts from the *Herald* are as follows:—

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

"Dr. Peters says so in a sermon, and the *Herald* here shows that twenty-three churches have been abandoned or moved from below Forty-eighth street in the last ten years.

" 'The church, instead of adjusting herself practically to the changed conditions in civilization in New York, moves up town and puts on style. . . . . A church is located with reference to clientele. So much money must be paid to support it, and it must locate where the rich live, and, as a result, those needing the saving influence of the church most are neglected;'—says the Rev. Dr. Madison C. Peters.

"This is a startling arraignment of the church in New York; yet the Rev. Dr. Peters quotes statistics which bear out what he says. The church in the Borough of Manhattan is moving up town, and the lower part of the island is every year becoming more churchless. An investigation made by the *Herald* shows that within the last ten years seventeen houses of worship have moved up to the less thickly populated parts of the city, where the wealthy live, and six churches below Fourteenth street have gone out of existence. In the region from the Battery to Forty-eighth street twenty-three churches have in ten years either moved up town or have become extinct, and little has been left in their place.

" 'The Christian forces at work below Fourteenth street,' to again quote the words of the Rev. Dr. Peters, 'with a population of 700,000, are not as much as they were twenty-five years ago. Altho during that time over 200,000 persons have moved in below Fourteenth street, twenty churches have moved out. One Jewish synagogue and two Catholic churches have been added, so that if we count the churches of every kind there are seventeen fewer than twenty-five years ago.'

"It will be seen by consulting the table of churches which have moved up town that all of them belong to Protestant denominations, with the exception of one Catholic organization. There have been from time to time utterances from various pulpits denouncing the lack of fervor shown by the Protestant churches. It is not an optimistic view of the work of the church among the masses who live in the lower part of the city which is drawn from an analysis of the uptown movement of the churches.

"There are many who maintain that the churches are doing missionary work in the fields which they have left. With the exception of the efficient work of Trinity Parish, of the Protestant Episcopal church, and the work of the Catholics, this field in the lower part of the city is practically left to the sower of tares. . . . . There is no escape from statistics. The majority of those who dwell in the lower part of the island are churchless. South of Fourteenth street there is one church to every 4,732 persons. In that section there are districts where there is one saloon to every 111 persons.

"In discussing the causes of the movement of the churches, Dr. Peters, the pastor of the Bloomington Reformed church, told me that the fashionable churches were becoming fashionable clubs.

" 'Let me give you two examples of what I mean,' said he. 'A man who belonged to one of the uptown churches told me recently that in his church there was only one poor man, and "he a Scotchman who could not be snubbed into leaving." Another man, a member of a church of the exclusive uptown kind, told me that in his church the pew rents were made so high that only a "certain class" could come.' . . . .

"Statistics show that in comparison with the growth of population here the Presbyterian church in this city has lost eighty per cent in the last twenty-five years. The Methodist church, supposed to be the most aggressive force in Protestantism, has in the last twenty years increased only twenty-five per cent., whereas in proportion to the increase of population in the borough it should have increased eighty-five per cent. The Dutch Reformed church has in the same proportion lost ten per cent. The only Protestant church doing anything like holding its own here is the Episcopal church. That is largely owing to the fact that much of the enormous wealth of Trinity Corporation is used in work among the poor. The census of 1890 gave the Catholic population of the then city of New York as 380,000. If the Catholic church had held her own she should have had 900,000.

* * *

Some one failing to grasp the situation will perhaps say or think—"Well, you criticize others, but what are you doing in the line of mission-work?"

We reply that it is not the *actions* of these "churches" that we find fault with, but the inconsistency of their *actions* and *professions*. These denominations, one and all, profess in their published creeds that they exist for the very purpose of *converting the world;* and that all not converted by them will suffer a horrible eternity: and straightway they leave the world to what they say is its fate, to meet for essays, lectures, music and social pleasures—as "social clubs"—called "churches."

Our views of the divine plan for human salvation are very different from theirs: and hence the question is not, Are we following their theories more consistently than they follow them? but. Are we following our own conception of the divine plan consistently?—are we practicing what we preach and profess to believe, faithfully? We trust that every regular WATCH TOWER reader can answer promptly,—I am doing with my might what my hand finds to do, in harmony with my understanding of the divine will concerning me. And if any cannot so answer, promptly, we trust he will begin at once such "reasonable service."

We hold that *none* are in danger of eternal torment—that the very thought of such an unjust punishment for sin is in antagonism to God's revealed plan, rightly interpreted, utterly repugnant to "the spirit of the truth," "the Spirit of Christ," "the holy Spirit."

We hold that *ignorance* neither justifies nor condemns—either in New York or Africa or elsewhere; but that knowledge alone brings blessings and corresponding responsibilities. Nor do we understand that all knowledges bring grave responsibilities and are savors of life unto life or of death unto death; for but one knowledge, one science, is thus made a test in the Scriptures—the knowledge of the way, the truth and the life; the knowledge of the *true* God, the God of justice, wisdom, love and power.

We hold that the masses in down town New York, not possessing this knowledge, but being *blinded* in their minds by the "god of this world" (2 Cor. 4:4), are not on trial *now*, as are we who have this knowledge, but will have their trial by and by, during the Millennial age, at the same time with the "heathen" millions of Asia and Africa;—after Satan has been "bound" and deceives the peoples no more (Rev. 20:1-4), after the Lord and his elect church have begun the reign of righteousness. And we hold the same to be true

of their polished and wealthy and better educated neighbors who have moved up-town; and who, "blinded," mistakenly call themselves "churches."

We hold that the Lord's church, the only one to which the name *ecclesia*, body or church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven. (Heb. 12:23) Its head and bishop is the Lord, its law is his Word: it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ himself being its chief corner-stone.

We hold that, while neither the *masses* of lower New York nor the *classes* of upper New York constitute this church, some in both may be eligible to its membership and blessings—"even as many as the Lord our God shall *call*," and no more. And we hold that in New York, as elsewhere, many more have been called than will be chosen;—because the call being to a very high post of service and honor, God has made the way to it *narrow*—so narrow that few find it, and fewer still care to walk therein after they have found it; a way of self-sacrifice, self-denial.

In harmony with this our faith and knowledge respecting the divine plan, we are neither sitting in the seat of the scorners, drawing nigh to God with our lips, while our hearts are far from him (rebelling against him as monstrously unjust and unloving—as blasphemously misrepresented in the creeds of Christendom), nor are we excitedly and frantically with drums and tambourines and "War Crys" striving to save from eternal torment fellow creatures—under a theory that God would horribly and unjustly misuse them, but for our efforts.

On the contrary, we are endeavoring to do as Jesus and the apostles and the early church did, before the errors ("tares") of false doctrine were planted by the great Adversary. We are striving to find those who are not wholly blinded by the god of this world;—the "called," those who have "ears to hear," among the "masses" and among the "classes;" we are seeking to find, and to explain to them the way of the Lord more perfectly. And whether they hear and obey, or whether they forbear, we doubt not for a moment that all the gracious purposes of our all-wise God will be accomplished,—that the foreordained number of the "copies of his Son" will be completed, and that then these as the body of Christ, "the seed of Abraham," as God's glorious kingdom, shall rule and relieve from blindness all mankind and bless and uplift all willing to obediently return to God's favor through the great Redeemer.

Above all we are seeking now, because it is the "harvest" time, the time of preparation for the marriage of the Lamb, to prepare ourselves, and each the other, for that great event which shall complete our joy and usher in the world's blessings; that we may be in heart (and as nearly as attainable in the flesh also) "without spot or wrinkle or any such thing."—Eph. 5:23; Rev. 19:7.

THE DATE FOR THE MEMORIAL SUPPER

In our last issue we noted that the Hebrew Calendar seemed this year to disagree with the original methods of reckoning (and we have experienced similar difficulties in the past). Since then we have interviewed Rabbi Mayer on this subject. His explanation is that the Jews had great difficulty in securing uniformity of date for the Passover, because, after the watchers had noted the new moon, the fact required to be signalled by fires from hill tops, and by messengers sent to various communities, etc. Consequently, about fifteen hundred years ago, in the fourth century, Hillel's Calendar was adopted, and it has been followed since.

We are to bear in mind two important matters relating to the date of the Passover. (1) It was to be after the Spring Equinox (yet not too long after), so that the 16th of Nisan, the date of our Lord's resurrection, could be provided with a sheaf of the first-fruits of the harvest—a type of "Christ, the first-fruits" born from the dead. (2) The lamb was to be killed at the full of the moon, as representing the fulness of God's favor under the Law Covenant, to the Jews, which culminated there, and which was followed by the rejection of that nation and their waning in accordance with their prayer, "His blood be upon us and upon our children."

The decision regarding the month to be esteemed the first month was seemingly left to the Elders of Israel, subject to the limitations foregoing; and it appears that they did not always wait until the Spring Equinox, and then after that wait for the following new moon, to begin counting Nisan. (To have done so this year would have been to begin Nisan as late as April 11th.) On the contrary, knowing when to expect the equinox, they accepted the appearance of the new moon whose full would be about the harvest time, and after the equinox.

Following this rule, we find that the full moon after the equinox this year will be on March 27th, which therefore should be recognized as the 14th of Nisan, the anniversary of our Lord's death: and according to Jewish reckoning the 14th would begin on Sunday, March 26th, at six o'clock P. M., the anniversary of the Last Supper. From this it will be observed that the date given in our last issue was in error.

Some will doubtless notice that almanacs give the date of the new moon as March 11th, but if the fourteen days were counted from that date it would not bring us to the full of the moon. We assume, therefore, that the Jews, instead of accepting the dark moon for the new moon, waited until a sufficiency of the moon would be visible to the eye, and counted from that date. So counting now, the new moon would be expected to be visible on the night of the 13th and morning of the 14th of March, which would be Nisan 1st.

ENCOURAGEMENT TO FAITHFULNESS AND PROGRESS

Rouse up, O heart, brooding o'er earth's broken friendships,
Mistakes and griefs. Retrospection truly brings
Relief at times; but to scan too oft life's pages
Brings weariness, sapping strength thou need'st for progress.
The past forget! As a mighty vessel swings
To right her course, while the skies, serene and fogless,
And calming seas, tell no tale of tempests' rages,
So thou, O heart, whilst her pennant Mercy flings,
Retrieve the past; and returning calm and sun
Shall not condemn—only speed thine onward journey,
Forgiving and forgiv'n.

"Fret not, O heart!—not because of evil-doers.
They soon shall cease. When their cup of crime is full
To overflow, then the great and just Avenger,
With girded loins, sword unsheathed and wrath enkindled,
Will tread the press, and his blood-stained hand annul
Their ill kept lease, and shall vanquish all the tinseled
Recruits of sin. But, O heart, heed thy great danger.
Besetting sins, and fair vanities which lull
To fancied safety the listless, thou must fear,
Lest that dread sword thee mark also for its victim,
A reprobate despised.

"Awake, O heart! Hurriedly from drowsy slumbers
Arise, arise! Night is sleeping time, not day.
Press nobly on, heeding not the faithless numbers!
The mid-day glare tempts to quietness and shadow;
Suave lethargy, friendly false, persuades the way
Is soon retraced from cooling brook and meadow;
But he who turns from the strife and glare, and cumbers
Himself with pleasure's delights, will ne'er essay
The path again; and yet thou, O pilgrim weary,
Foregoing rest, shalt be strengthened with all might:
Thy faith, sore tried, shall develop eagles' sight,
And penetrate, past environment, to glory
Unspeakable, where in heaven's effulgent light,
Thy glorious Leader dwells." —*Unknown.*

JUDGMENT—KRINO, KRISIS, KRIMA

Question. (*a*) In the last WATCH TOWER we note that you refer to *krino* as having the significance of *judgment*. Do you refer to its significance in Greek? I do not find it rendered "judgment" in our Common Version English Bible.

Answer. (*a*) Certainly, *krino* is a Greek word, and its significance in that language was what we sought to present. The word occurs more times than *krisis* and *krima* together: it is variously rendered in our English common version Bible, —judge, conclude, condemn, decree, determine, damned, ordain, sentence. The thought in every instance is that of *judgment* or *trial*. This is the word used by our Lord when referring to the honor to be given to the apostles, "Ye shall sit on twelve thrones *judging* the twelve tribes of Israel." It is the same word used by the Apostle Paul when referring to the future work of the church, saying, "Know ye not that the saints shall *judge* [*krino*] the world? and if the world shall be *judged* [*krino*] by you, ... know ye not that we shall *judge* [*krino*] angels?"—Matt. 19:28; Luke 22:30; 1 Cor. 6:2, 3.

Question. (*b*) Do you consider the definitions of *krisis*, *krima* and *krino*, given from *Strong's Concordance*, reliable?

Answer. (*b*) Yes. You can convince yourself of this fact by noting the uses of these words in the New Testament. Any definition at variance with those given could not be applied to every text in which these words occur. This is the best way to test any definition, whoever gives it: test it by the Scriptural usage of the word.

We will give here *Liddell and Scott's Greek Lexicon* definition of these words (our comments in brackets):—

Krima. "A decision, decree, judgment"—in New Testament usage, "Condemnation, sentence." [This word seems not to contain the thought of *trial*, except in the past. It relates to and signifies *sentence*.]

Krisis. "(1) A separating, putting asunder: hence a choosing. (2) A deciding, determining, judging, judgment." [This word includes the thought of *trial* culminating in a decision that is final, irrevocable.]

Krino. "(1) To separate, part, put asunder; hence also to order, arrange. (2) To inquire, search into, investigate." [This word is full of the thought of *trial*, or *testing*, or *criticism;* but it does not imply *finality* of decision.]

Indeed, *krino* is the root word from which *krima* and *krisis* are derived. (1) *Krino* relates to probationary trials and testings and corrections (now, and in the coming age). (2) *Krisis* points out a decision or a time of decision. The Jewish "harvest" was such a time of decision or *krisis* to fleshly Israel: the present "harvest" is a time of decision or *krisis* to nominal spiritual Israel. And the entire Millennial age will be a time of *decision* or *krisis* for mankind in general, ending the *krino* or probation of that age with a "harvest" time of decision or *krisis*. (3) *Krima* relates to the final and irrevocable *sentence* upon evil doers. Compare these definitions with the New Testament usage of these words and be fully convinced.

Question.. (*c*) If "the Father judgeth [*krino*] no man, but hath committed all judgment [*krisis*] unto the Son, so that all may honor the Son even as they honor the Father," would it not imply that there is *no judgment* of any kind in progress by the Father *directly* during this Gospel age?

Answer. (*c*) Yes.

Question. (*d*) And if our Lord Jesus has nothing whatever to do with the judgment or correction of the church, but must wait and begin his judgment (*krisis*) with the world, and the Millennial age, would it not imply that the Gospel church is not on judgment (*trial*) at all during this Gospel age? And would not such a conclusion be an unreasonable one?

Answer. (*d*) Yes;—to both questions. The only solution to the problem, the only way to harmonize these statements of Scripture, was, we believe, offered in our last issue.

We there showed that ALL *krisis* or decision has been committed to the Son, but the Son does not exercise that *krisis* authority until the harvest, the end of this age. He then exercises *krisis* power in respect to the church and the world—rewarding his faithful and bringing a great time of trouble upon the unfaithful of the church and the world. We are already in this *krisis* time—thousands are "falling"—"Who shall be able to stand?" The humble, faithful few only, "shall never fall, but an entrance shall be ministered unto them abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ." Thus says the Apostle of this class, "Love has been perfected in us that *we* may have boldness in the day of judgment."—*krisis*.—1 John 4:17.

Altho *all* judgment (*decision, krisis*) was committed to the Son, there is only one text which even implies any exercise of *krisis* judgment (decision) by our Lord during this age: and that is the Apostle's statement, "Some men's sins are open beforehand, going before to judgment [*krisis*]." (1 Tim. 5:24) This would seem to imply that, altho the Lord's *decision* respecting the majority of the church will not be manifested until the "harvest" of this age, yet there have been exceptions to this rule; and the Apostle mentions such exceptional cases. (Heb. 6:4-6; 10:26-29) But the casting of many into outer darkness *now*, because of unfaithfulness to the Word of the Lord or its spirit of love, is *not thus exceptional;* for the time of *krisis* has arrived;—yea, and it will mean a final *sentence* (*krima*) to some; for, as the Apostle declares, "The time is come that *krima* [*sentence*] must begin with the house of God."—1 Pet. 4:17.

But respecting the judgment, criticism or inspection represented by the word *krino:* it does not wait for the "harvest," but has been in progress throughout this entire age, in the church. It is practically the only kind of judgment that has thus been in operation. It was respecting this judgment that our Lord Jesus declared, "The Father *judgeth* [*krino*] no man." (John 5:22) Who, then, exercises this *krino* judgment? We answer that the *krino* or trial or probationary judgment, as well as the *krisis* or decision, is committed of the Father to the Son. Yea, all power in heaven and in earth, as it may relate to mankind, has been committed to the Son—the Father *rests* the entire matter in his hands.—Heb. 4:10; John 5:17.

The Lord gives us his Word, his teaching, as representing himself, saying, "Whosoever shall be ashamed of me and *my words*, of him shall the Son of Man be ashamed, when he shall come in his own glory." (Luke 9:26) The teaching of the great Teacher and of his chosen twelve apostles is to be the *kriterion* or rule of judgment (*krino*) to his followers, who by their faithfulness or unfaithfulness to those teachings may be said to judge (*krino*) themselves. The Apostle thus uses the word *krino* to some whom he addressed, saying, "Seeing ye judge [*krino*] yourselves unworthy of eternal life." (Acts 13:46) Again, to the church the Apostle says, "For if we would judge [*dia-krino*—thoroughly examine, criticise, judge] ourselves, we should not be judged [*krino*]; but being judged [*krino*] by the Lord, we are chastened that we should not be *condemned with* [*kata-krino—on trial with*] the world." (1 Cor. 11:31, 32) Does the Apostle here refer to the Heavenly Father under the name Lord, or to our Lord Jesus? To the latter unquestionably; for his words must be in accord with the words of our Lord Jesus, "The Father judgeth [*krino*] NO MAN." This teaches us that in addition to his Word our Lord gives a personal supervision or correction or discipling to those who are at heart seeking to walk in his footsteps.

Moreover, the Apostle exercised this kind of judgment (*krino*) in the church as an *Apostle*, as a special representative of our Lord Jesus, and in his name. We read, "I verily, as absent in body, but present in spirit, have judged [*krino*] already, as tho I were present, concerning him that hath done this deed." (1 Cor. 5:3-5) He reproves the church for not *judging* and reproving such persons of their number as were known to be living in sin: and he most positively enjoins such judgment and that those thus found guilty be no longer associated with as "brethren." Then, answering a misunderstanding of his previous message—that they were to withdraw from evil doers not professing Christ, he says (we paraphrase his words),—It is not my business to judge (*krino*) those who are outside the church and name of Christ. My complaint of you is that you neglect to judge (*krino*) those who are within the pale of Christian brotherhood. Those outside the church God will judge (*krino*—in his own time and manner —Acts 17:31). Expel from your midst evil doers.—See 1 Cor. 5:9-13.

This thought that the church is in duty bound to look after the outward conduct of those it recognizes as "brethren," and to (*krino, judge*) settle points of misunderstanding amongst themselves, is clearly set forth by the Apostle in his discourse following the above reproof. (1 Cor. 6:1-6) He points out that the Lord's people should not think of going to law before the courts of the world to settle differences between "brethren." Here he uses the word *krino* (judge, examine) and asks if there is not in their midst a single person in whose wisdom they could rely, and ironically suggests that if they have lost confidence in the leaders whom the Lord has "set" in the church for such like purposes, they should at least choose as judges the *least esteemed* in the church as preferable to a court of unbelievers. Thus would

he shame them and urge that if they had no confidence in each other, they at least do not manifest more confidence in outsiders, but preferably suffer wrong and injustice, rather than dishonor the church and her Head, the Lord. But all this only proved that they had not been careful to *judge* (*krino*) and to disfellowship the outwardly impure and unrighteous.

This judging by the church of its own faithful is by virtue of the *spirit* of the Lord in the church, as the Apostle declared (1 Cor. 5:4); the thought is that our Lord is in a church of even two or three met in his name, to direct such as seek his guidance. Hence we read, "And he gave some apostles, and some prophets, ... pastors and teachers and evangelists, ... for the edifying of the body of Christ"—in these chosen members of his "body," the church, the qualities of the "Head" were represented. Thus, representatively, as well as by his Word, our Lord Jesus has been judging, correcting, guiding his church throughout this Gospel age. Take his own statement of this his work of judging his body, in his messages to the seven stages of his church, recorded in Rev. 2 and 3. We read,—

OUR LORD THE SUPERVISOR OF THE CHURCH

"Remember therefore from whence thou art fallen, and repent, ... else *I will come* upon thee quickly and remove thy candlestick." "Be thou faithful unto death, and *I will give thee* a crown of life." *I have* a few things against thee; . . . . repent, or else *I will come* unto thee quickly and will fight against thee with the sword of my mouth." "To him that overcometh will *I give* to eat of the hidden manna." "*I have* a few things against thee, because thou sufferest that woman Jezebel. . . . . *I gave* her space to repent. . . . . *I will cast* her . . . . into great tribulation, ... and *I will kill* her children with her death; and all the churches shall know that *I am he* that searcheth the reins and hearts: *and I will give unto every one of you* according to your works. . . . He that overcometh and keepeth my works unto the end, to him *will I give* power over the nations." "*I have not found* thy works perfect before God. . . . . He that overcometh. . . . . *I will not blot out* his name out of the book of life." "These things saith he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." "Behold *I will make* them of the synagogue of Satan . . . . to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, *I will also keep thee* from the hour of temptation, which shall come upon all the world." "Him that overcometh will *I make* a pillar in the temple of my God." "Because thou art lukewarm, and neither cold nor hot, *I will spew thee out* of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. . . . *As many as I love I rebuke and chasten: be zealous, therefore, and repent.*"

Here we have our Lord's own word for it, that *he* is supervising and correcting his church now, and that as a culmination of this trial (*krina*) time will come final decision (*krisis*)—rewards and punishments.

We repeat that the proper thing to do is to *harmonize* these various statements—some of which refer to the heavenly Father as the "Judge of all" and corrector of the church, while others declare that the Father judgeth *no man*, but hath committed all judgment unto the Son. Nor is it difficult to harmonize these: the Scriptures themselves indicate how *both* are true, pointing out that the Son is the representative and honored agent of the Father in the judging (*krino*) or probationary trials of this age and will be also his agent and representative in giving (*krisis*) decisions—rewards and tribulations—in the end of this age. And with his glorified church he will give similar judgment (*krino* and *krisis*) to the world in the Millennial age—the world's day of judgment.—Acts 17:31.

So far from this being peculiar or exceptional, it is the general rule of Scripture in matters respecting the Father and the Son. In the matter of creation, for instance, the Heavenly Father is always named as the Creator, and yet we are assured that the Only Begotten was both the beginning and the ending of the Father's direct, personal creation; and that "all things were *made by him* [the Only Begotten] and without him was not one thing made that was made." (John 1:3) The matter is explained by the Apostle, saying, All things are *of* the Father, and all things are *by* the Son.—1 Cor. 8:6; Col. 1:15-17.

Take another illustration. In the familiar xxiii. Psalm we read in the original, "Jehovah is my shepherd. I shall not want," etc. But do not all realize that the Great Shepherd's great Son is our Shepherd also? It is the Shepherd-Son that the Apostle Peter declares to be "The shepherd and bishop of our souls." (1 Pet. 2:25; Heb. 13:20) It is our Lord himself that declares, "I am the Good Shepherd." (John 10:11) Not only so, but our word, "pastor," signifies shepherd, as does also the Greek word rendered "bishop" in our common version New Testament: and God, the Great Shepherd, "set" these in the church, says the Apostle. Again he says that the Good Shepherd, Jesus, gave these *gifts* to his church. Is there conflict between these statements? By no means; they are all true and all consistent when viewed from the right standpoint: the Head of the under-shepherds is Christ, the Good Shepherd, and the Head of the Good Shepherd is the Great Shepherd, and the flock is one. The key is in the oneness of purpose and of work between the Father and the Son—"I and my Father are one." But this statement can only be apprehended by becoming *one* with the Father and the Son, in harmony with our Lord's prayer.—John 17:21-23.

Question. (*e*) You point out the Apostle's injunction that we should judge, *krino;* but does not our Lord use this same word in Matt. 7:1, saying, "Judge [*krino*] not, that ye be not judged [*krino*]; for with what judgment [*krima*, sentence] ye judge [*krino*] *ye* shall be judged [*krino*]?" How shall we harmonize these commands of the Lord and the Apostle?

Answer. (*e*) The two are in accord: the Apostle speaks of the duty of the church *as a church* to judge its members on common moralities. In the above expression the Lord discountenances criticisms and accusations and sentences of one another *as individuals.*

Elsewhere the Apostle also discountenanced *individual* judging, accusations, back-bitings, etc., saying, "Why dost thou judge [*krino*] thy brother? . . . Let us not therefore judge [*krino*] *one another* any more; but judge [*krino*] this rather, that no man put a stumbling block or an occasion to fall in his brother's way."—Rom. 14:10, 13.

INSTRUCTIONS FOR THE BODY OF CHRIST

And our Lord not only approved of judging on the part of the church, but gave explicit directions to all its *individuals* respecting how to avoid *judging* one another and how to submit themselves to the judgment of the church as the body of Christ.

(1) They were to avoid judging a brother or sister guilty of wilful wrong-doing and were to attempt to reason the matter out privately, that the one or the other might see his error.

(2) If this proved unavailing, the one feeling himself aggrieved (yet still not judging his brother wilfully guilty) is to call in two or three brethren to hear both sides of the controversy. (As the Apostle suggests, those called in should be "wise"—1 Cor. 6:5;—such as both the accuser and the accused would recognize, and whose judgment they would respect and follow.)

(3) If these brethren, called on to act as judges, and his own choice of "wise" brethren, give their verdict against the accuser, that should settle the matter; the accuser should recognize his error. Not to do so would imply that he was not seeking to *ascertain* the truth, but that he had *judged his brother personally*, the very thing that both the Lord and the Apostle warn us against. If the accuser be not able to see matters fully in the same light as his "brethren," he should nevertheless accept their decision and trust and pray to the Lord that he would be guided into clearer views. But should the brethren, called in to judge, agree with the accuser, the accused of course should yield,—especially if he had acknowledged the judges to be "wise." The violator of the judgment of such "wise" brethren (if the matter were considered of sufficient importance) was to be charged and the cause heard before the church—whose decision was to be final; and disregard of its decision implied excommunication.—Matt. 18:15-35.

We have examined this question somewhat in detail, because fearful that something in our last issue might have seemed to sanction *personal* judging. The Lord, however, does recognize his church and does promise to act through it and to give *his* judgment thus to those who seek it, promising in this very connection that, Where two or three are gathered in his name, *he is in their midst.* The great difficulty with many is their *lack of faith;* they do not believe the Lord's Word, nor trust to his providences, but want to take matters into their own hands. And this is particularly the case with those who are in the *wrong.*

PRESENT TRUTH IN EUROPE

We have heretofore mentioned the fact that the Lord has raised up efficient servants of present truth who are colaboring in Germany, Switzerland, France, Austria, Sweden, Norway and Denmark. The success of the work in these fields for 1898 is more encouraging than in any previous year;—as we should of course expect. Particulars did not arrive in season to be itemized in our annual report in the Dec. 15th TOWER: and even now that they are at hand, they are difficult to harmonize and unify—matters which will be duly rectified for 1899.

We have already mentioned the earnestness and devotion of Brother Weber who has charge of the French work, Sister M. Giesecke, our representative in Germany, and Brother Winter, colaborer in Denmark. These have been in the harness for now several years, and the Lord's blessing upon their efforts has stirred up other colaborers in this "harvest;" so that during 1898 many hands served the truth in circulating tracts and DAWNS personally and by mail. Nor were these content merely to circulate the truth—they also shared the financial burden generously, contributing according to their abilities; and that without solicitation—prompted by their love of the truth and by its spirit.

The German and French works are closely identified because Switzerland and Belgium are common fields where both languages are spoken. The reports show that nearly one thousand volumes were disposed of (900 DAWNS and 100 booklets); about 15,000 tracts circulated free; and many thousand sample copies of the German WATCH TOWER.

We feel confident that 1899 will be a favorite year in Europe, as several who have found the truth recently seem to be persons of ability who are zealous to serve it to others. One is a Salvation Army captain in Sweden, another is a sister in France who has been for some years a mission worker, another is a sister of influence in Austria, besides quite a number in Switzerland and Germany—an editor, a minister, several school-teachers and merchants.

The Lord's blessing be with these efforts, as well as upon the still larger work going on in the English tongue! And, by the way, the work in Great Britain is a work in Europe also, and larger up to the present time than any other there. We pray that it also may be greatly blessed and prospered of the Lord, and that his noble servants there may have large measures of the spirit of the truth. We recognize no national or tongue distinctions among those who have become new creatures in Christ: this "holy nation" is indeed a peculiar people, gathered *out* of all nations so completely that henceforth they know each other not by their mother tongue nor by the place of natural birth, but solely and only by the tie of Christian love which binds their hearts and hopes and aims in one.

IS PRESENT TRUTH UNREASONABLE?

The pastor of a Baptist church writes us, saying in substance that he sees much in the teachings of the WATCH TOWER to commend; and that in general its reasonings on the Scriptures are logical, its applications of Scripture found to harmonize well with the context. He would be convinced of the entire position, but for one thing—the smallness of the movement. He says that he knows of no other publications than those from this office that present these views which we denominate "present truth," asks if he is mistaken in this, and whether it is not *unreasonable* to believe that so important truths should be committed of the Lord to so narrow, so comparatively insignificant, a channel. Admitting that the Scriptures teach that at his second coming the Lord will not find *the* faith general on the earth, but that on the contrary the Apostle declares that the close of this age will witness an increase of headiness, pride, disobedience to parents, unthankfulness, unholiness, etc., and declares that evil men and seducers shall wax worse and worse, he wants to know how to harmonize these things with the progress of philanthropy, gentleness, etc., in the world today.

Answer. (*a*) We cannot deny the fact that ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE is the only publication in the world telling that we are now in the harvest of this Gospel age, that the Master is present harvesting the wheat that it soon will be garnered, and shine forth in the Millennial kingdom (Matt. 13:43), and that after the Lord has thus set up and glorified his "jewels" in kingdom power, the blessing of *restitution* will begin for the world of mankind in general. This, however, is no argument against the truthfulness of our position, which must be tested solely by the Scriptures.

And we are here reminded of our Lord's words at the first advent "harvest"—the type of the present "harvest,"—"Judge not according to the appearance, but judge righteous judgment." (John 7:24) The "doctors of divinity" of that time not only ignored our Lord's teachings, but opposed him and said all manner of evil against him and his work, falsely, and even accused him of being possessed of the prince of devils; and they warned, cajoled and hoodwinked the common people who heard him gladly, until they cried for his blood. But none of those things hindered that "harvest" work to the extent of preventing it. Likewise the present "harvest" work will go right along to completion, regardless of who shall attempt to hinder or make light of it.

It should not be forgotten that, as set forth in our September issue (reissued as an Extra on Nov 7th), the Lord's purpose at the present time is not to arouse and startle and inform the world, but, on the contrary, to have the day of his presence come as a thief in the night—stealthily, unobservedly—in the which he will test and gather his jewels, preparatory to letting loose upon the world his corrective chastisements, retributions, and vengeance upon evil deeds and evil doers.

But you are mistaken, dear brother, in saying that ours is the only voice raised on behalf of the "present truth." On the contrary, all who hear the joyful news of heavenly grace are privileged to join in the proclamation of these "good tidings of great joy which shall be to all people." And we assure you that all who receive this "new song" into good and honest hearts are prompt to give utterance to it; and are singing it daily, as they find opportunity, to those who have ears to hear. But, as the Scriptures point out, no man is able to learn to sing that song clearly and harmoniously except such as are "taught of God"—only such as have been called to the high calling, and have accepted the call, and are in the way of obedience. Whoever leaves the way of humble faith and consecrated obedience, loses his power to sing "the song of Moses and the Lamb" harmoniously, properly.—Rev. 14:3.

You will be glad, we are sure, to know that with those of "this way" all who hear the message are preachers of it. We recognize no "clergy" and "laity" classes; for all who are in the true Church of God are, as the Apostle expresses the matter, "priests," members of the royal priesthood, of which our Lord is the Head or Chief Priest. Asked not long ago, "How many ministers are of your way of thinking?" we replied, to the astonishment of the questioner, that there are about ten thousand, who are preaching every day to the best of their ability. Then we explained that from our standpoint, the Scriptural standpoint, every member of the body of Christ is anointed of the spirit, and is fully commissioned to make known the good tidings to everyone who has an ear to hear. Some have talents for public speaking, others find a field for usefulness as preachers in colporteuring the truth, and still others for private conversation and private circulation of the good tidings in printed form.

The effect of the combined effort of these ministers of the truth is that the *sound* thereof is extending to the utmost parts of the earth. Not all, however, are able to clearly *discern* the sound now, and we believe that it is intended for only such as have "ears to hear," to whom alone it will be a special blessing in the present time. We look forward with pleasure, however, to the time promised in the Scriptures when all "the deaf ears shall be unstopped" and all "the blind eyes shall be opened," and when, as a consequence, the true knowledge of the Lord shall fill the whole earth, as the waters cover the great deep—the sea.—Isa. 35:5; 11:9.

Answer (*b*): We are living today under a glare of light, such as the world never before enjoyed. We are not, therefore, to expect the grossness of the past; but while there is a polished veneer upon the world in general today, such as it never had the opportunity of having before, this only gives a corresponding amount of responsibility, from the divine standpoint. Where much is given much will be required. The Scriptures assure us that the only proper course for those who have the enlightenment, which we enjoy, is a recognition of our own imperfections, and of the Lord's standard of righteousness, and an acceptance of the salvation which he has provided in Christ. and a thorough change of heart, will, sentiment,—from sin to righteousness.

True, the numbers in Christendom, who now outwardly observe rules of propriety and decency are larger than ever before; but we doubt if the proportion of the truly consecrated, the "saints," is greater. We have frequent evidences, too, that the veneer of the present time is very thin, and that the old nature, *unconverted*, is underneath. For instance, this was shown a year or so ago, at the notable French Charity Bazaar, when the fire occurred, and when so many who were esteemed to be thoroughly polished socially gave evidence of fierceness and brutality worthy of the dark ages. A similar evidence that mankind, as a whole, are practically unchanged at heart, was furnished in the savagery displayed at the time of the disaster to the steamer La Bourgogne. Nor have we reason to question that in all civilized lands the spirit of discontent which prevails would, under favorable conditions, show up as horribly as in the "Reign of Terror" of the French Revolution. Indeed, the latter is set before us in the Scriptures as a picture or illustration of the conditions which will prevail throughout the entire civilized world, and in the midst of which the torch of civilization will for a short time be utterly extinguished. For further evidences along this line we refer you to MILLENNIAL DAWN, VOL. IV.

As an illustration of *modern* cruelty of thought take the following from the pen of a man of learning, a highly esteemed French gentleman—M. Rochefort. Assailing his political opponents, the judges in the Dreyfus case, he said:—

"To smear them over with pitch, and make live torches of them, as Nero did with the Christians, would be somewhat of an antiquated amusement. An idea has occurred to me of a punishment which might give satisfaction even to the most exasperated. The members of the Court of Cassation having been previously drawn up in single file, an executioner duly trained to the work should cut off their eyelids, so as to leave the eyeballs denuded. Then spiders of the most venomous kind should be enclosed in nutshells, applied to the eyeballs, and properly fastened behind the culprit's heads. These spiders in a famished condition could not be expected to be very fastidious, and would slowly and gradually feed on the culprit's eyeballs until nothing but a ghastly cavity remained. This done, these hideous blind men should be chained up to a pillory erected before that Palais de Justice where their crime has been perpetrated, and on their chests a placard should be affixed, bearing these words: 'Thus does France punish the traitors who attempt to sell her to the enemy.'"

If the veneered and polished can think such thoughts and use such language, what may we not expect of the ignorant and uncouth when frenzied and in despair, in the coming anarchy!

Answer (*c*): It is not for us to judge the hearts of others, and we shall not attempt to do so, but we believe that the Lord has arranged his truth so that it will do the judging. Our Lord voiced this sentiment, saying, "My words shall judge you in the last day"—the Millennial day. This judgment of the last day is already upon us, and, as the Apostle Peter declared, so we find it, "Judgment must begin at the house of God,"—the Gospel church, nominal and real. The fact that the Scribes and Pharisees and Doctors of the law of today do not accept the message and evidences of the second presence of our Lord, so far from being contrary to the teaching of the Lord's Word, is in perfect accord therewith. Has he not said to us that not many great, mighty or wise, according to the course of this world, will be worthy of a place in his kingdom? And do not all the great ones of today, to whom you refer, claim to be great and wise, according to the course and judgment of this world?

Moreover, our Lord gave us a sample or foreshadowing of the present harvest, and what we may expect here: it was furnished in the Jewish nation and its harvest at his first advent. Present conditions exactly correspond to that prototype: there as here it was inquired Have any of the Pharisees and doctors of the Law believed on him? The answer was then, as now, No. Of course the mass of the people then followed their leaders, and so also it will be now. Of that time our Lord said that the leaders were blind leaders of the blind, and that all would fall into the ditch, and it was so: the Jewish nation as a whole was overthrown in the time of trouble with which their age ended, and their house was left wholly desolate. So we expect it to be here: the masses of "Christendom" will follow their blind teachers, blind guides, and have a confidence in them worthy of a better previous record, and will eventually be greatly surprised when the "little flock," the Lord's Jewels, have been gathered, and the time of trouble breaks forth which will engulf all present institutions,—social, financial political, religious, and prepare the way for the fulfilment of our Redeemer's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Answer (*d*): If you want to be guided aright, dear brother, you must not look to human authorities, but to the Chief Shepherd himself, who declared, "My sheep hear my voice, and they follow (obey) me." We do not set ourself as a leader of the Lord's sheep, and we neither ask nor expect any to follow us as their leader. We seek merely to be, so far as the Shepherd may be pleased to use us, his mouthpiece to call attention to the Shepherd, and to the way in which he is leading. None should follow us, except as they discern that we are following the Master, as saith the Apostle. —1 Pet. 5:3; Phil. 3:17.

"GREATER WORKS THAN THESE"

FEB. 12.—JOHN 5:17-27.

"This is indeed the Christ, the Savior of the world."—John 4:42.

Jesus was again in Judea, probably attending the Feast of the Passover as was his custom,—these annual gatherings constituting the very best opportunity for reaching the devout Jews from all parts of the Holy Land, and from surrounding countries.

Our Lord, in his quiet Sabbath walk about Jerusalem, came to the Pool of Bethesda, which had a wonderful reputation for its healing qualities, on account of which its porches and sheds were crowded with sick people with divers ailments, waiting to take advantage of what was considered to be a miraculous action in its waters. What is today known as the "Pool of the Virgin" is supposed to be the one formerly known as the Pool of Bethesda, and a peculiar movement in the waters of the Pool of the Virgin is well known. Travelers whose word is reliable declare that they have seen this spring rise twelve inches in five minutes, and then subside about as quickly. There are other springs which have this same intermitting peculiarity. One of these is at Kissingen, Germany. Its flow is accompanied with an escape of gas, and its water is reputed to be more valuable at the time of its movements, and probably because surcharged with gas.

The intermittent movement of the water of the Bethesda Pool is referred to in vs. 7 of this chapter, but the explanation about the angel troubling the waters, etc., contained in the last seven words of the third verse and all of the fourth verse, is omitted from the oldest Greek MSS. (the Sinaitic and the Vatican). There was probably nothing whatever miraculous connected with the spring, but some peculiarity of the channel, which caused the water from one compartment to syphon out into the other at intervals; or possibly the action was caused by gas. The healings experienced were quite probably what today would be termed mind cures, a beneficial action of the mind and will upon the physical organism.

We do not know that the Lord made any movement toward the general healing of the multitude who were waiting for the movement of the pool, and hoping for relief; nor do we know that he extended his beneficence to any, except the one whose healing is the subject of this lesson, who was more helpless than the majority, and whose case was apparently hopeless, in that it was chronic, or thirty-eight years standing. Nor could the impotent one have had much ground for hope at the pool, for, as he himself explained, others less feeble than himself availed themselves of the fountain before he could reach it. It was to this heart-sick and weary one, hopeless and helpless that the Lord addressed: "Wilt thou be made whole?" He readily answered that he was anxious to be made whole. Our Lord did not even wait for him to manifest a previous faith in his power, but allowed the man's faith to be testified by his obedience: and exercising the faith, astonished and bewildered, he obeyed, taking up his couch, not even knowing his benefactor.

So it is with the greater miracles performed by our Lord throughout this Gospel age—some of the weakest and most hopelessly powerless for good are morally healed, strengthened, renewed, transformed, through the operation of *faith* and *obedience*. Yet such cases are but few compared to the world of mankind, similarly or even less diseased with sin, who are

all eventually (during the Millennium) to be made acquainted with the Great Physician.

This miracle brought upon Jesus the opposition of the Pharisees, who, because of a wrong attitude of heart, mistook the real object and purpose of the Sabbath day and tacking on to the divine command traditions of the elders, had made of it a mere outward form, robbing it of its true thought. We are not to consider that our Lord performed so many of his miracles on the Sabbath, apparently in preference to other days, as signifying any disrespect to the day, nor as signifying a desire to provoke the Pharisees. Rather, we may suppose that the performance of the notable miracles on this day was largely in order to thus point out the great seventh day Sabbath, the Millennial day, the seventh thousand year period of earth's history, when the anti-typical and far greater miracles and blessings will come to mankind. "These things [miracles] did Jesus, and manifested forth [beforehand] his [coming] glory."—John 2:11.

The conduct of the Jews, in wishing to kill one who, according to their own testimony, had done nothing amiss, but had done much good simply because he differently interpreted the law, and disregarded the "traditions of the elders," is a parallel to the opposition which is sometimes manifested by present-day Christians—sectarians of the strictest sort. They might not indeed seek literally to kill the one who would do violence to their theories and traditions, but many of them would have very little hesitancy in assassinating his character, if thereby they could defend the falsities of their systems.

Our Lord's reply respecting his authority angered them the more: not because he declared himself to be Jehovah, the Father, as many seem to think, but because he declared himself to be the Son of Jehovah, who had been given a work to do by the Father. Nor did the Jews misunderstand him in this; their anger was because, in claiming to be the Son of God he was claiming an honor and place so much higher than themselves—a place which implied a closeness of relationship and of nature to Jehovah, a claim which they considered blasphemous. The successors of the Pharisees in our day go far beyond our Lord's claims, and claim for him what he never claimed for himself; viz., that he *is* the Father, and that he always has been the Father as well as the Son, and that the two are one in person, and not merely two persons of one harmonious mind, purpose, sentiment, will. These take great offence at any of the Lord's "brethren" of today who claim to be sons of God, and who apply that term in its Scriptural force and significance. As is well known to many, a prominent Doctor of Divinity and Professor in a theological seminary in Ohio has published a scurrilous review of MILLENNIAL DAWN, the chief point of which is the holding up to ridicule the hope of the church's "high calling," therein set forth, based upon and supported by the exceeding great and precious promises given to us in the Scriptures, the intention of which, the Apostle declares to be, "that we might become *partakers of the divine nature*."—2 Pet. 1:4.

The declaration that "the Son can do nothing of himself," if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son *is* the Father: it is in direct conflict with the statement of the catechism, that they are "equal in power and in glory." Nevertheless the Father "loveth [*filio*—has affection for] the Son," and as a consequence of this affection has shown, is showing, and will show forth through him greater marvels, greater wonders. And our Lord Jesus has promised us that, as the Elder Brother (of the Gospel house of sons), whatsoever the Father shall make known to him he in turn will make known to us. This is brought forcibly to our attention in the Book of Revelation, which expressly declares that it is—"The Revelation of Jesus Christ, which *God gave* unto his servants things which must shortly come to pass." (John 15:15; Rev. 1:1) Our Elder Brother, our Bridegroom, our Captain, has promised further that in due time we also shall share with him in doing greater works than any which he performed at his first advent.—John 14:12.

Amongst the greater works the Lord mentions the quickening of the dead—claiming that, as the Father has the power to raise the dead, so also this power is granted to the Son. Nor should we suppose that our Lord, in this statement, referred to the awakening of Lazarus, and the son of the widow of Nain, and the daughter of Jairus. These at most were awakenings, and not, in the full sense of the word, resurrections—these individuals were not lifted up completely out of death into the perfection of life. Rather, we may suppose that our Lord was looking down into the future—to the resurrection of the church in glory, honor and immortality, and to the subsequent resurrection (under trial or judgment) of the world during the Millennial age.

This thought is borne out by the statement of vs. 22, that all judgment has been transferred to the Son. The resurrection life is to be the reward of those who will successfully pass the judgment. The first resurrection will be the reward of those who are "overcomers" in the trial in progress during this Gospel age under the conditions of the high calling, and its narrow way to glory, honor and immortality. The church is on judgment, on trial, under the terms of this high calling, now, during this Gospel age. The Lord will also judge the world of mankind redeemed by his own sacrifice,—during the Millennial age: and in that judgment of the world he has promised to associate with himself the bride class, whose judgment trial is now in progress. (1 Cor. 6:2) Those of the world of mankind, awakened and brought to trial during the Millennial age, who shall develop characters in harmony with righteousness, and fully acceptable to the Judge, shall attain to full resurrection, and enter life, complete and everlasting at the close of the Millennial age—at the close of their day of trial, while the residue will be cut off in the second death.

That this judgment of the world did not begin at our Lord's first advent, we have his own testimony: "I came not to judge the world." (John 12:47) And again, his declaration, "My Word shall judge you *in the last day*"—the last thousand-year day of the seven, the Millennial day. It is in full harmony with this that the Apostle declares, "God hath appointed a day [period—epoch] in which he will judge the world in righteousness by that man whom he hath ordained"—the Christ, Head and body.—John 12:48; Acts 17:31; 1 Cor. 6:2.

In harmony with this, also, is the statement in vs. 17 and Heb. 4:4, 10. God rested from his work of creation when man became a transgressor, and instead of proceeding with the work, he abandoned it, placing a curse upon it —a penalty of death upon his chief handiwork. But altho he abandoned the matter, in one sense of the word, he did not abandon it in his purpose, but intended and foretold that he would raise up a seed of the woman which should eventually crush the Evil One, delivering the race from his power—implying incidentally the revocation of the death penalty, a resurrection. Our Lord Jesus was in person the promised Seed of the woman, but, as we have already seen, the divine plan included also the church, "members of his body." The sufferings of Christ, Head and body, are mentioned in the promise of Eden as the bruising of the heel by the serpent. This has been in progress throughout the Gospel age; Jesus was crucified by the forces of evil, yielding himself up a sin offering; and the members of his Body are suffering with him, "filling up that which is behind of the afflictions of Christ."—Col. 1:24.

Soon the time will come when this great Seed, the Christ, shall be fully glorified, all the members sharing in the glory of the Head; and then, as the Apostle declares, "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) And it is this great Deliverer, whose Head and Lord has redeemed the world with his own precious blood, that the Father has appointed to be the judge of the redeemed race, when it shall be on trial during the Millennial age, while Satan is bound. The work of the Son will not be complete until all evil has been thoroughly subjugated, which will be at the close of the Millennial age. He will reclaim, by a knowledge of the truth and chastisements and corrections in righteousness, so many as are willing, and the residue shall be destroyed from among the people. (Acts 3:23) And when he shall thus have put down all opposing authority, rule and power, the Apostle assures us, he will deliver up the kingdom to God even the Father. Thus the Father worked previously to man's fall, and has committed the work of reconciliation of man to the Son, and also the judgment of the race, and will receive it back again under divine jurisdiction, when, through the Son as his agent, he shall have made all things new.—1 Cor. 15:24; Rev. 21:5.

It is therefore a great mistake to say, as some do "Jesus is our judge, *like* the Father"; for our Lord's own words assure us that the Father judgeth no man, having "committed *all* judgment unto the Son." The judgment of the church, in progress during this Gospel age, is referred to in vs. 24: those who now *hear* and believe and obey to the extent of their ability have everlasting life guaranteed to them, as a result of thus favorably passing the present judgment or trial. These are assured that they will not need to come into the general judgment of the world during the Millennial age, because they pass from death unto life as the result of the judgment of

this age. The word "condemnation," in this verse, signifies judgment, and is so rendered in the Revised Version.—Compare 1 Cor. 11:32.

In vs. 25 the general judgment of mankind during the Millennial age is specially referred to, when all the dead shall hear the voice of the Son of God, be brought to a knowledge of the truth (1 Tim. 2:4), and when they that hear (obey that knowledge) shall live: shall be rescued not only from the tomb but also from all the imperfections mental, moral and physical, which have come upon the world through sin—be raised up to perfection of life. The fact that this judgment work begins with a little flock during this Gospel age is suggested by the expression that the hour for the dead to hear the voice of the Son of Man has already commenced, *"now is."* The whole world, from the divine standpoint, is spoken of as dead, because it is already nine-tenths dead and under sentence of death to the full. It was from this standpoint that our Lord said to one, "Let the dead bury their dead."—Luke 9:57-62.

Our Lord realized that his hearers could not appreciate the possibility of his doing so great a work as a man, and hence he makes the explanation that the Father, who has life inherent (immortality), hath given (promised) the Son the same inherent life (immortality), as well as given commandment (authorization) that he, the Son of Man, to whom the work was committed, as declared in the prophets should execute judgment—the divine will. And it is in view of this high honor conferred upon the Son by the Father that we are told (vs. 23), "that all may honor the Son even as they honor the Father." (Revised Version.) The explanation of this statement follows, and shows that the honor to the Son is as the Father's appointed representative and agent in the great work, saying, "He that honoreth not the Son honoreth not the Father *which sent him.*"

FEEDING THE HUNGRY

FEB. 19.—JOHN 6:1-1.

"I am the bread of life."—John 6:35.

"After these things," says John; and various connected incidents show that it was nearly a year after the miracle and discourse of our last lesson. It is well understood that the Gospel of John does not claim to be a full record of our Lord's sayings and doings. It would appear to have been written after the other Gospels. John evidently recollected matters which, in whole or in part, had been overlooked by the others, and his Gospel sets forth some very interesting incidents and prayers and discourses, whose omission would have been a serious loss to us. Thus we see how God operates in various ways to accomplish his purpose. He could have miraculously used any one of the Evangelists to give the full and detailed account, but he chose rather to allow each to state himself in his own manner, and to supply the details in four narratives, in preference to one.

This very arrangement indeed, has led to a greater search of the Scriptures, and has thus brought the various details more pointedly to the attention of the Lord's people. We are to remember, however, that, altho a liberty was allowed, the matter was nevertheless under divine care and supervision, to the intent that the records should not err in their statement. Our Lord's promise we may rely upon, *viz.*, that whatsoever the apostles bound or loosed on earth, is bound or loosed in heaven, so completely were they under divine direction and protection against deception and misstatement.

News had just reached our Lord and his disciples that John the Baptist had been beheaded, and "whem Jesus heard of it he departed thence by ship into a desert place apart." (Matt. 14:13) Our Lord withdrew, probably in part to have an opportunity for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by this news and needed his calming influence and assurance that Herod could have no power over him or them except such as might be permitted of the Father. The wilderness place to which they went was just outside the boundary of Herod's dominion, near Bethsaida. And the fact that our Lord's conference with his disciples had a pacifying and strengthening effect is evidenced by their return that same night to Galilee, Herod's territory.

It was while they were thus quietly aside, on the mountain slopes on the north-eastern shore of the Sea of Galilee, that they beheld "a great company coming toward them." The largeness of the company is accounted for by the fact that it was near the time of the Feast of the Passover, and according to custom large numbers of the religiously inclined were on their pilgrimage to Jerusalem.

From the other Gospels we learn that the day was spent in healing the sick of the multitude, and preaching to them the things pertaining to the kingdom of God, and that it was toward evening that they were miraculously fed on five barley loaves and two small fishes,—and had twelve baskets of fragments remaining. (Matt. 14:15; Mark 6:34; Luke 9:11) It is remarkable that the Gospels do not parade our Lord's generosity and kindness, but content themselves with recording the simple facts: yet these facts give ample testimony to those who have eyes to see, showing them in him "the glory of the only begotten of the Father, *full* of grace and truth." Here, for instance, we note the fact that he specially sought rest and privacy with his disciples yet when he saw the multitude he was "moved with compassion toward them:" he could not refrain from giving them his vitality in curing their ailments, and pouring in the oil and wine of truth, and satisfying their hungers and thirstings of heart with the good promises of the kingdom, and finally providing them natural food. And such will be the spirit of all the Lord's followers, in proportion as they have learned of him, and become partakers of the spirit of his holiness. Their delight will be, not in self-gratification, but chiefly in "doing good unto all men as they have opportunity, *especially to the household of faith.*" "So shall all men know that ye are my disciples, if ye love one another."—Gal. 6:10; John 13:35.

John's narrative, in connection with those of the other Evangelists, shows us that our Lord counseled with the apostles respecting what should be done with the multitude, and that their general advice was that they be sent away, that they might find lodging and victuals in the nearest villages. The people themselves seem to have been so entranced with the good tidings that they entirely forgot their own necessities. Our Lord specially addressed Philip respecting the matter, because his home was in the neighboring city of Bethsaida.

The general conclusion of all the apostles was that the feeding of such a multitude was beyond any reasonable hope of theirs. And it must have been with bewilderment that they obeyed the Lord's direction to seat the people in orderly companies, and proceeded to distribute their scanty supply. All had sufficient to satisfy their hunger, and the fragments that remained, gathered into the haversacks (mistranslated baskets) in which the twelve apostles carried their provisions, were a good supply for their future necessities. Thus did our Lord additionally teach economy, frugality. The disciples and the multitude would be very likely to draw the inference that, where there was such power to create and to multiply, there would be no necessity for frugality. The course pursued by our Lord is a valuable lesson for our time also. It implies that those who receive of the Lord's bounty should be none the less appreciative of it, and careful in its use. According to the divine arrangement, it would seem to be the proper thing that wilful waste, sooner or later, brings corresponding woeful want.

The Lord's people should be careful to avoid wasting, in earthly food and temporal matters not because of selfishness, and a desire to hold and accumulate, but, as the Apostle explains, "that ye may have to give"—that thus we may have opportunity to be imitators of our heavenly Father, who is continually giving to the needy, some of his blessings being bestowed alike upon the worthy and unworthy. (Eph. 4:28) The same principle applies to some extent in spiritual matters. We may partake of our spiritual blessings to our full satisfaction, and with thankfulness; but we are not to waste spiritual privileges because they are God's free gifts. Rather are we to prize every spiritual morsel and to gather up in store for future needs of ourselves and others. The memory is our "basket," our haversack, and divine provision is so bountiful that every disciple may gather his basket full.

The same generous heart who had compassion upon the multitudes, declaring that they were as sheep having no shepherd, and following blind guides, and about to fall with them into the ditch of Israel's great calamity, and who taught them, healed them and fed them is the same yesterday, today and forever. We may know, therefore, that he is today look-

ing with sympathetic compassion upon the multitudes of so-called "Christendom." He sees that the great doctors of finance, of sociology and of theology, tho thoroughly blind and disputing with each other respecting the way, are nevertheless leading the people on to the great time of trouble that is nearing. He beholds the multitudes, dissatisfied with the husks of human tradition and philosophy, hungering and thirsting after righteousness (truth), yet blinded from seeing it, by prejudice and superstition, and led of error by priest-craft and human subserviency. He sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat—with spiritual food, with truths pertaining to the kingdom, which will afford them some strength and some encouragement during the dark hour of that "time of trouble such as never was since there was a nation."

The Lord has already made provision sufficient in quantity and variety under his blessing; and he bids each of his specially consecrated ones to have faith, and to go forth in the distributing of the food, trusting the result to him. Brethren and sisters, let us be energetic in handing forth the bread of life, the "meat in due season," to the multitude,—to whoever is hungry enough to desire to partake. Those who distribute will find in the end—their own vessels full.

ASPIRATIONS OF A NEW CONVERT

I wish I were as pure, as fair to view,
As yonder blossom, sparkling with the dew;
But then I could not wear my snowy dress,
The Saviour's gift, his robe of righteousness.

I wish I were like mountains, towering high,
Strong and majestic, piercing cloud and sky;
But then I could not feel my weakness thrill
With strength to do my blessed Master's will.

I wish my life were placid as yon lake,
Unmoved by storms that o'er the ocean break;
But could I realize such rest and peace
As when the Master bids my troubles cease?

Lord, all my wishes. all my heart's desires
Find consummation when the world retires
And thou before my raptured gaze dost stand.
In perfectness complete, a pattern grand.

Ah! would I were, my blessed Lord, like thee!
Then should my heart thy fragrant garden be!
Then should my prayers past mountain tops ascend,
My peace be fathomless, my joy attained.

For thee leapt high the sacrificial fire,
Let it of me my cleansed parts require!
Into thy nostrils let the incense rise,
A token of accepted sacrifice!

—R. B. HENNINGES.

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THE MEMORIAL SUPPER

How sacred the memories which gather around the anniversary of our Lord's death! It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his son as our Redeemer. It calls specially to our thoughts him who gave himself a *ransom*—a corresponding price—for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, *My* Saviour! *My* Redeemer! *My* Lord and Master! "He loved *me*, and gave himself for *me*." Ah, yes!—

"Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and joy and peace possessing
From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him *ours;*—he so great—"far above angels" and every title that is named, next to the Father himself, —and we so insignificant, so imperfect, so unworthy of such a friendship. And yet, to think that "he is not ashamed to call us brethren;" and that he is pleased to have us memorialize his death; and that he gave us the bread to emblemize his broken flesh, and the wine to emblemize his shed blood,—the one to represent the human rights and privileges purchased for all, and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it!

How delightful. too, to count, as he and the Jews did, the days and the hours, even until finally, "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's first-born from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those first-born ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took *new* emblems say, "*This* [celebrating of the Passover] do [henceforth] in remembrance of me!" Ah yes! in the crucified One we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore let us keep the feast;" for as oft as *we do this* we do show forth our Lord's death until he come again—until, his kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the kingdom. —Matt. 26:29; 1 Cor. 5:7, 8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages: *viz.*, justification and restitution rights and privileges by faith, as redeemed), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results—whoever would share my kingdom and join in its work of blessing the world—let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it." The Apostle confirms this thought, saying: "The cup of blessing which *we bless*, is it not the *communion* [fellowship] in the blood [death] of Christ? The bread [loaf] which *we break* is it not the *communion* [common-union] in the body of Christ? For we being many [members of Christ's body] are *one loaf* and one body; for we are all partakers of that one loaf."—1 Cor. 10:16, 17.

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee;—to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but also of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, we are not of ourselves able thus to sacrifice; but thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought; that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "church of the first-born ones whose names are written in heaven," and as such shall constitute the royal priesthood, which, under our great High Priest, will lead out of the Egyptian bondage and slavery all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups (and sometimes quite alone with Jesus) on the evening of March 26th, next, after six o'clock, to celebrate on its anniversary the most notable event in the history of the universe of God. (We prefer to get the date of this anniversary memorial as exact as possible; tho we do not understand that it would seriously matter if we had not the exact day: it is the *event* and not the *day* that we celebrate. Nevertheless, a uniform annual date is desirable.)

Eat and drink, O beloved, says the Bridegroom to his spouse. (Sol. Song 5:1) Let us eat and drink reverently,

devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to *do this in remembrance of him*—or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice: and for bread either Jewish unleavened bread or plain water-crackers, which are about the same in substance—flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the "undefiled and separate from sinners."

The church at Allegheny will meet at "Bible House" chapel, Arch street, at 7 P. M. of the day named. All who trust in the substitutionary sacrifice finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ, desire to symbolize their baptism; and an opportunity will be afforded after the 3 P. M. services.

On the subject of *Baptism* see your TOWER for June 15, '93. For further particulars concerning the Memorial Supper, see March 1st, '98 TOWER.

AT THE FEAST OF TABERNACLES

FEB. 26.—JOHN 7:14, 28-37.

"If any man thirst, let him come unto me and drink."

As a result of the miraculous feeding of the five thousand, noted in our last lesson, the multitude pronounced our Lord a great prophet, and proposed to take him by force to make him king. He, however, knew that such was not the Father's program; that, on the contrary, he was to fulfil a mission of contradiction of sinners, which would end in death, and that the kingdom to which he was heir could only thus be attained—that the kingdom promised him was not of this world, not of the present order and arrangement, but of a new dispensation. Our Lord therefore sent his disciples away by boat, while he himself withdrew to the mountain, subsequently meeting his disciples, walking on the water.

Six months more of preaching and teaching in Galilee, without any apparent effort to take advantage of the popular interest in his miracles, to forward his cause as a king, began to tell upon his brethren—his kinsfolk—who began to lose confidence, for their interest all along had been rather of pride than of faith. Now the time to go up to Jerusalem to celebrate the Feast of Tabernacles having come, they noticed that Jesus was making no special preparations to attend. They were anxious that his power should be put to the test—Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent—was their attitude. Hence they said, Why do you not go up to the feast? Any person who makes such claims as you put forth should not make them in secret, but should seek the largest opportunities for publicity. You tell us that you have eternal life, and that you are able to give it to others, but apparently you are afraid to risk your life: "For neither did his brethren believe on him."

Our Lord's answer pointed out that it was very different with them than with him—they might go at any time, but he was under certain restrictions. They had not drawn upon them the murderous animosity of the most influential and powerful class of the nation. He had done this, by faithfulness to the truth which he came to the world to serve. While it is true that "Jesus did not walk in Jewry [Judea] because the Jews sought to kill him," yet this evidently was not for any fear of death, but because he realized that "his hour was not yet come." He felt it, therefore, to be his duty to coöperate to the extent of his ability with what he knew respecting the Father's plan, and not to ignore that plan so as to require a special miracle for his deliverance, that the divine plan might not be frustrated.

There are lessons here for all who are seeking to walk in the Master's footsteps:—

(1) If we are finding no opposition in the world it is because we have not been faithful to our Father's Word, and to our appointed mission in connection with it,—not been about the Father's business: for our Master declared that it would be with us, his followers, as with himself—not being of the world the world would hate us, would say all manner of evil against us falsely, and think that those who persecuted us did God service. The positive declaration is, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) We are still in this time of persecution; the great Adversary is not yet bound, and if we are entirely free from such opposition it is a sure indication that we are not living up to our privileges in godliness—not following closely enough in the footsteps of Jesus to incite the animosity of the Adversary and his blinded servants.

(2) We are to remember that the special opponents of our Master were not the unbelieving world, but were the unbelieving, unfaithful professors of holiness and of complete devotion to the divine law. So with us, our special opponents and defamers and persecutors are to be looked for inside and not outside the pale of the nominal Christian church.

(3) We may profit by our Lord's example in not needlessly and unwisely placing ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation. Like our Lord, however, we are not under any consideration to deny the truth, nor to forsake a duty for the preservation of our lives. We see that when the most wise and appropriate time came our Lord went to the Feast, and spoke fearlessly and boldly. So our caution in the protection of life, etc., is not to be the result of fear and lack of confidence in divine providence, nor lack of courage to do our duty, but merely the caution and prudence which desires to coöperate as far as possible with the divine will.

Our Lord knew the disposition of the Pharisees to kill him. He knew also that they would hesitate a great deal more to make any attempt against him on the occasion of these Feasts, when Jerusalem was full of visitors, thousands of whom would be from Galilee and more or less his friends and the friends of his disciples, who were also Galileans. He may have known, too, of some arrangements among the rulers to apprehend him at the beginning of the feast, during the commotion incident to the arrival of pilgrims. At all events, acting upon his own superior knowledge of the situation, he deferred his going until after the multitudes had gone, and then went in a quiet manner, avoiding teaching, miracles, etc.

In the midst of the feast-week he appeared in the Temple, teaching the people. His enemies had sought him previously, and were rather surprised that he had not come as usual, but now they beheld him teaching publicly and boldly; but they refrained from laying hands on him, because they feared the people—they feared that too large a proportion would have at least a sympathy for his teachings, recognizing that he "taught them as one having authority," with positiveness, and not with uncertainty, as themselves. The fact that many of the multitude were favorably impressed, and inquired amongst themselves whether or not they could expect any greater miracles from Messiah at his coming than those which Jesus had already performed, and the fact also that he was teaching publicly, and the rulers did not interfere with him, led some to inquire, "Do the rulers really acknowledge that this is the Messiah?"

Thus the rulers saw that their timidity was really advancing the cause which they hated, and they sent officers to take him; but apparently these felt that they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making the arrest, and so they waited, to watch him. They were charmed with "the gracious words which proceeded out of his mouth," and returned without him, saying, "Never man spake like this man." Then Nicodemus, in his heart believing Jesus to be a teacher, sent from God, tho doubtful of his being the Messiah, raised his voice, being a member of the Sanhedrin, and expostulated, defending the officers, and exclaiming, "Doth our law judge any man before it hear him and know what he doeth?" Even this plea for justice was met with the sarcastic remark, "Art thou also of Galilee?" And the meeting disbanded, angry because they were foiled in their murderous attempt.

It should be true as far as possible with all of the Lord's true followers that their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the truth and all who love and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord And their manner, their conduct, as living epistles,

should harmonize with this, so that even their enemies would take knowledge of them that they had been with Jesus.

Having in mind the murderous designs of his enemies, and that thus it behooved the Son of Man to suffer and to rise from the dead, and knowing that the end of his pilgrimage was only about six months distant, our Lord said, I will be with you but a little while, "and then I go unto him that sent me." Then, taking into account the predicted troubles to come upon Israel, expounded to his apostles subsequently (Matt. 24) and that they would endure much before he would offer himself to them again as the Messiah at the second advent, he added, "Ye shall seek me, and shall not find me." The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time, for, as the Apostle declares, "the rest were blinded," except the remnant which received the Lord at his first advent—"the day of their visitation." So our Lord declared to them subsequently, "Ye shall see me no more *until that day* when ye shall say, Blessed is he that cometh in the name of the Lord." The prophet tells us that they shall *then* look upon him whom they have pierced, and mourn for him as an only beloved son, and that *then* the Lord will pour upon them the spirit of prayer and supplication, their blindness being *then* turned away.—Rom. 11:27-32.

When our Lord declared that they could not follow him to the place to which he was going, the people speculated whether or not he meant that as he had shown himself willing to preach to the lowest classes of Israel (publicans and sinners), he might now purpose to leave Palestine entirely, and go to the "dispersed amongst the Gentiles," the scattered Jews amongst the Greeks,—speaking the Greek language and not the Syrian, the language of the Jews in Palestine. Here we see afresh the error of the so-called "Anglo-Israelites," who have a theory about "lost" (?) tribes of Israel. The scattered Jews were not considered lost in our Lord's time, evidently, and this statement of the multitude is in full accord with the statement of the Apostle, when he speaks of "the twelve tribes scattered abroad." The only sense in which these tribes are lost is that they have become so thoroughly combined and amalgamated that all tribal distinctions are lost, and very few Jews in the world today have the slightest idea of which tribe their ancestors belonged to.

Our Lord's remark, "Thither ye cannot come," is worthy of consideration from another standpoint. He did not mean that he was about to establish a kingdom, and that they could not get into the kingdom, but he did mean that he was going to heaven, and that they could not come to heaven. This is evident from his further statement, "Ye are from beneath, I am from above: ye are of this world; I am not of this world. I have said, therefore, unto you that ye shall die in your sins."—John 8:21-29.

But the poor, disbelieving Jews are not the only ones who cannot go to heaven. The Scriptures clearly indicate that Abraham, Isaac and Jacob, and all the holy prophets, have not gone there. (See Acts 2:34; Heb. 11:39, 40) Moreover, this same declaration was repeated by the Lord to his *believing* followers, saying "Yet a little while I am with you. Ye shall seek me: and I said unto the Jews, Whither I go you cannot come; so now I say to you." (John 13:33) It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them who were rightly instructed from his Word looked earnestly for *his return*, his second advent, his coming in glory and kingdom power, according to his promise, "I will come again and receive you unto myself, that where I am ye may be also."—John 14:3.

Many have lost sight of the hope set before us in the Gospel, and have accepted instead a hope that has no foundation, except like the errors of fleshly Israel in "the traditions of the elders"—the hope that when they die they will not be dead, but more alive than ever, a hope that is as contrary to reason as to the Word of God, in which it finds not one solitary word of support. "But he that hath this hope in him [the hope of the second coming of the Lord to make up his jewels, to receive his faithful ones to himself] purifieth himself even as he is pure." There is no greater incentive to faithfulness than this, the true Gospel hope.

The last day of the Feast of Tabernacles was the eighth day, for it lasted in all for that period. The seven days of the feast were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed on behalf of the whole world, but the eighth day was specially a Jewish day, and was the most joyous day of this joyful thanksgiving feast. Describing it, Geikie says:—

"The whole week was full of excitement, the great altar smoking with whole burnt offerings of oxen, lambs, and rams, besides the solemnity of the morning and evening sacrifice, the Sabbath sacrifice, and countless private voluntary sacrifices and offerings of all kinds. Every available spot inside Jerusalem, and in the hollows, and on the slopes around it (which, by legal fiction, were counted holy ground) was covered with huts or tabernacles of wattled or interplaited twigs, set off by branches of trees, fronds of palms, and all kinds of ornamental greenery."

But the last day of the feast, called the great day, the day of special rejoicing, had one peculiar feature—its *Water-offering*, and it was on this day, and probably in connection with the pouring out of this libation, that, taking it for a text, our Lord lifted up his voice, saying, "If any man thirst let him come unto me and drink." He is here presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. He is the fountain of life, the fountain of truth, the fountain of refreshment, to all who accept him. In every human heart there are thirstings, longing desires, and all who have sought to satisfy these desires from earthly fountains of fame or pleasure or wealth have found that they do not satisfy; but those who have received the water of life, the truth, the grace of God in Christ, have received the only satisfying portion. Lord, ever more give us of this water.

An able writer, Edersheim, gives us a very interesting account of the last day of the Feast of Tabernacles, the great day, as follows:—

"Let us suppose ourselves in the number of worshipers who, on 'the last, the great day of the feast,' are leaving their 'booths' at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. 23:40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these, to the sound of music, started in a procession from the temple. It followed a priest who bore a golden pitcher, capable of holding three *log* (rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple, amid the shouts of the multitude, and the sound of cymbals and trumpets. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offering, toward the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great 'Hallel,' consisting of Psa. 113-118, was chanted antiphonally, or rather with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them."

"YE SHALL BE FREE INDEED"

MARCH 5.—JOHN 8:12, 31-36.

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

Our Lord's discourses of this lesson are presumed to have been delivered on the day following the eighth or great day of the Feast of Tabernacles, referred to in our last lesson: this conclusion is based upon the statement of the first verse of this chapter and the last verse of the seventh chapter. It appears that, altho the eighth was the last day of the Feast proper, another day was kept to a certain degree, the people being loth to relinquish the joys of the season. Another view is that this was a part of the discourse of the eighth day.

It is said that during this festival there were two great lights near the porch of the Temple, where Jesus discoursed (the Court of the Women—the portion of the Temple structure open to women as well as to men). These lights or candelabra, ornamented and gilded, were about seventy-five

feet high, and threw a great light over the city, extraordinary for that period. It is presumed that this may have given Jesus the text for a discourse on the light of the world: but it is possible that our Lord took occasion to make this observation at the time of the performance of a certain ceremony by the Jews, described by Buxdorf as follows:

The ninth day, or day after the expiration of the eighth, which belonged to the "Feast of Tabernacles," is a solemn day likewise, and is called, "The Feast of Joy for the Law;" because on that day the last section of the Law was read, the rest having been read weekly during the course of the preceding Sabbaths. On this ninth day the custom of the Jews was to take all the books of the Law out of the chest, and to put a candle into it, in allusion to Prov. 6:23, and more particularly to Psa. 119:105.—Synag. Jud., c. xxii.

This act, symbolically considered, would imply, first, that the Law was a light, and secondly, that ultimately the Jewish law would be superseded by the True Light—the Gospel of the grace of God in Jesus Christ our Lord.

Either this last, or the two great lamps, or both of them, were quite a sufficient suggestion and illustration of the lesson which our Lord designed to inculcate. The thought of the one is that the world is in darkness, and needs the Light of Life, and that he who walks in the light will not stumble. The thought or suggestion of the other is equally comprehensible, implying that ultimately the vail of ignorance shall be removed, and the spirit of the truth shall be discerned, and thus Jesus, as the True Light, shall lighten every man that cometh into the world, respecting the divine character and law, and the conditions upon which eternal life may be enjoyed.

Another suggestion is that, as this Feast of Tabernacles represented the period of Israel's sojourn in the wilderness, en route to Canaan, the great light to be followed would probably refer to the pillar of fire and cloud, which led Israel during the wilderness journey as a great light, and which was to their enemies who pursued them a cloud of great darkness. This thought is in full accord with the others, for we realize that spiritual Israel is journeying toward the heavenly Canaan, through the wilderness of sin, and that our Lord and his teachings are a light and a guide to his people—to the entire household of faith, but especially to those who are vigilant and attentive to the heavenly counsel.

That relationship to Christ is not a matter which, being put on in the instant of consecration, can never be dissolved, is clearly shown by the statement of vss. 31 and 32. Therein our Lord sets forth that *discipleship* is the thing that is entered into by those who accept him as the Saviour and the privileges and blessings obtainable only through him. And *discipleship*, as here shown, does not signify mastery: on the contrary, it signifies that the one who becomes a disciple is, until perfect, a novice, who becomes a disciple in order that under the Master's instructions he may come, morally and intellectually, to the full stature of manhood in Christ. A great mistake is made on this point, not only by worldly people, who expect perfection in all who have named the name of Christ, but also by Christians themselves, who vainly imagine that a fulness of *consecration* to the Lord should produce in them instantaneous perfection: some vainly and sinfully claim that they are without sin, and thereby give the inference that they have no need of a Saviour, a Mediator, and his merit, to cover their blemishes of omission and commission.

The correct thought to get is the one which is clearly set forth in our Lord's Word; *viz.*, that sinners are not called to discipleship, but are called to repentance and faith in the Redeemer for the forgiveness of their sins (justification): but this is all to the intent that as justified persons they may, by a full consecration to the Lord, become his disciples,—*pupils* in the school of Christ.

Why do we enter this school? What lessons are we to learn in it? And for what reasons do we seek to learn these lessons, and consecrate ourselves to their study?

The incentive to enter the school of Christ is the heavenly Father's invitation to *justified believers* who approach his throne of grace by the new and living way—Christ: to such he extends a "high calling," inviting such to become "sons of God; and if children, then heirs, heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."

This school of Christ may be considered a school of self-denial, of self-sacrifice, prompted by love and maintained by devotion. The great Teacher of this school, appointed by the Father to instruct those who shall be accepted as his "brethren," was himself educated in the same school, under the Father's inspection and direction—"He learned obedience by the things which he suffered; and being made perfect [acceptable to the high station to which he was called--the divine nature] he became the author of eternal salvation unto all them that obey him."—Heb. 5:8.

It was necessary that the "Only Begotten of the Father, full of grace and truth," should be tried in all points like as we are—that his obedience to the Father's will at any cost should be fully proved and demonstrated, as well as his love for his neighbor, humanity, whom by the Father's arrangement he came to redeem and to uplift. Much more, it is necessary that we who belong to this fallen but redeemed race, having been called to joint-heirship with him, should receive instruction and disciplining in this school which the Father has provided for those invited to be his sons,—partakers of the divine nature,—to the intent that we may fully put on the spirit of Christ, which received the Father's unstinted approval. Indeed, we have the plain declaration to the effect that we are all called according to a predestination on God's part that we might become copies of his Son, and thus be "meet for the inheritance of the saints in light," as joint-heirs in the Kingdom.

From this we see that in joining the Lord, through faith and consecration, we are not proclaiming ourselves graduates and heirs, but are proclaiming ourselves students, disciples, who *desire to be prepared to inherit* "the things which God hath in reservation for them that love him." If this thought be kept in mind, as the divine teaching on this subject, it will help to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to have done, and leave undone those things which we ought to have done, and that in our flesh dwells no perfection.—1 Cor. 2:9; Rom. 7:25.

Moreover, we are to remember that it is not the flesh that has entered the school of Christ, and is under his instructions and preparation for the kingdom,—for flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50) Our acceptance of the divine call to spirit nature meant the renouncement of the earthly nature in every sense of the word, and meant our begetting as new creatures—"sons of God." It is the "new creature," the new mind, the new will, that is in the school of Christ, and that is to be perfected—to be brought into full accord with the divine will—to become a copy or likeness of the Lord. We will never succeed in getting our flesh into absolute harmony with the divine law, because of its imperfections, inherited and otherwise. And he who is looking for perfection of his flesh, and who is resting his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ—of ever becoming one of the predestinated class—"a copy of his Son."—Rom. 8:29.

It is unnecessary that we should point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with its motions of sin—to keep the will of the flesh dead. Surely, no spirit-begotten son of God could allow sin to *reign* in his mortal body: should sin to any degree control him, it will not be willingly, and hence could be but momentarily—until the new mind, the new creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly store-house of grace,—Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their *hearts* are not in sympathy with the sin and unrighteousness, but on the contrary in full sympathy with the principles and instructions of our Teacher, and longing to be pleasing and acceptable in his sight. And this correct thought will also help all such to exercise fervency of love amongst themselves, toward the "brethren," who similarly are disciples, pupils in this school,—new creatures, not according to the flesh, but according to the spirit of their minds. If therefore, each shall see blemishes in the flesh of the "brethren," disapproved and striven against, each should remember that the evil which he sees is that of his brother's enemy and not the evils of the brother himself, the "new creature;"—if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of love; and that he is daily seeking to learn the lessons taught in this school of Christ; and seeking to fight a successful warfare against the weaknesses of the flesh.

This is Scripturally termed walking in the light, and not stumbling about in the darkness—understanding and acting upon and in harmony with the divine arrangement—viewing matters as God views them, and as he presents them in the Word of his grace. We need not, however, expect the worldly-minded to be willing or able to view the Lord's consecrated people in this light—of love, of charity, of patience, of long suffering, of brotherly kindness. On the contrary our Adversary, "the god of this world" points out to them the hypo-

crite, who uses the name of Christ and the law of love as a cloak of maliciousness, selfishness, etc., and this Adversary continually seeks to misrepresent the terms and conditions of the school of Christ, not only to the world and to the hypocritical professors, but also and especially to the true disciples, whom he would fain discourage and turn back from the right way—persuading them, contrary to the Word of the Lord, that they are being judged according to the flesh, and not according to the spirit, the new mind.

"Disciples indeed" are those who will finish their course in this school of Christ and graduate and become joint-heirs with their Lord, and ultimately be associates with him in teaching and blessing all the families of the earth. But joining the school does not bring these results necessarily; as our Lord indicated, it is only by *continuing* in the school, continuing under his direction, under the direction of his Word of truth, faithfully and perseveringly, that the grand object of this school shall be attained. Nevertheless, at each step of the journey it may be our privilege to see that we are making progress—that we are coming to know more and more of the truth, and that it is more and more making us free. We are not to expect an instantaneous knowledge nor an instantaneous freedom.

The general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects: and this is the general and growing condition of the civilized world today, including the majority in the nominal church.

But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are not only set free from superstitions and ignorance, but also from the service of Sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind—the truth. In consequence, their freedom is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings patience instead of anger; one which brings generosity and benevolence instead of spitefulness and selfishness; one which brings joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free indeed.

And yet, be it remembered, our freedom is not a freedom of the flesh, but a freedom of the heart, the mind, the will, the new nature. And this freedom is necessarily incomplete so long as we have this treasure in an earthen vessel—so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. These "brethren" of Christ, "sons of the highest," will be free in the absolute sense only when they attain their share in the first resurrection,—"I shall be satisfied when I awake in thy likeness."

Our Lord points out that those who commit sin are the servants of Sin, and are not free. The Apostle declares, "He that committeth sin is of the devil," and yet declares that, "If we say we have no sin we deceive ourselves, and the truth is not in us." (1 John 3:8; 1:8) How, then, shall we reconcile these opposing statements and understand the Scripture which declares, "Being made free from sin, ye became the servants of righteousness?"—Rom. 6:18.

We answer that the Scriptures ascribe *no sin* to the new mind, and *no perfection* in righteousness to our fallen flesh: both of these facts must be kept in mind in studying this subject. The "new creature" begotten of God (whose flesh is reckoned dead) and which is represented by the new mind, CANNOT SIN, because in its very essence as the "seed" or germ, implanted by the truth, "the spirit of the truth," it is opposed to sin. (James 1:18) This new creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness, and not in sin; and this must be the case so long as this begotten or holy spirit condition continues. He that is *begotten** of God sinneth not (willingly—does not approve of nor take pleasure in sin), because his *seed* remaineth in him,—the holy seed of the truth, the spirit of the truth, with which he was begotten, and "that wicked one toucheth him not."—1 John 3:9; 5:18.

So long as the heart (the mind, the will) is holy, in harmony with God and with righteousness,—that is to say, so long as the seed of our begetting, the spirit of the truth, the spirit of holiness, continues in us,—the new mind cannot approve of sin, but must and will be its opponent. Even though many of the battles fought are with the members of our own fallen and weak human nature, their appetites and desires, we nevertheless, as "new creatures," are separate and distinct from the flesh and the weaknesses and imperfections of the flesh are not imputed to the new creature in Christ Jesus, but are reckoned as covered, hidden under the merits of our Lord's redemptive sacrifice.

Thus, although our flesh, through weaknesses of the fall, and through evil besetments, may never come up to the standard of the divine law, notwithstanding all our efforts to bring it into subjection to the same, nevertheless *we*, as "new creatures," have the Scriptural assurance that "the righteousness of the law is fulfilled in us ["new creatures"] who are walking not after the flesh [but resisting day by day its seductive influences to the best of our ability, and seeking divine aid] but after the spirit [we are walking,—not *up to* the spirit probably, but following day by day, to the intent that eventually we shall, by the grace and help of our great Teacher, arrive at the glorious condition of character as "new creatures" which even the heavenly Father can accept as copies of his dear Son]."—Rom. 8:4.

On the contrary, if any who had thus become "new creatures" should engage in sin *willingly*, *heartily*, and live according to the flesh, it is a sure sign that the *seed* of truth wherewith he was *begotten* has perished: for so long as this *seed* remaineth in him, he cannot sin willingly.—1 John 3:9.

Those who are slaves of sin, who have not been made free indeed and received into sonship, may sometimes be used for a time, under present conditions, as servants of the divine plan, in the accomplishment of the plan of the ages; as, for instance, God sometimes overrules and uses the wrath of man and Satan's opposition; but God has made no provision for the everlasting continuance of sin and those who are its slaves. Ultimately the only ones who shall be privileged to exist at all will be sons of God. Not to be misunderstood here, let us remember that there are sons of two ages:—

(1) The sons of this Gospel age, begotten of the Father to joint-heirship with Jesus Christ, our Lord, as his "brethren," otherwise called the Bride of the First-begotten, who has inherited all things. "Now are we [thus] the sons of God." This house of sons, begotten to the spirit nature, will soon be complete, and never have further additions to its members; but we are to remember that—

(2) Another house of sons is shortly to be started. For the declaration is that our Lord Jesus shall become a Father, a Life-giver, to the world—to whosoever will accept this gift of God under the terms of the New Covenant during the Millennium. Those will be the sons of the after resurrection, while the church are to be sons of the first resurrection, the first-born ones. The Apostle, referring to these sons of Christ who will be begotten during the Millennial age, and be born to full sonship at its close, declares that they also shall be delivered "from the bondage of corruption [death] into the glorious liberty of the sons of God"—freedom from sin, death, sighing, crying, pain, etc. They will inherit these, the common privileges of all the sons of God, and in addition the earthly heritage, the "purchased possession," secured for mankind by the great sin-offering.—Rom. 8:21-23.

The restitution class of earth will thus be sons of Christ, who *bought* their life and who will give afresh to them that which was lost in Adam and which he redeemed at the cost of his own life. But this will not imply that such will not eventually own Jehovah as their Father also and be owned by him as his sons. On the contrary, the typical custom in Israel on this point makes this all plain. For instance, all Israelites were known as children of Abraham, children of Israel and children of Jacob.

But the central thought we would impress is that all who shall be recognized by God as *sons* at any time must be freed from the incubus of sin by the Only Begotten Son of God, the Mediator,—and such only are free indeed.

* *Gennao* here signifies *begotten*, and refers to the beginning and not the completion of our "change" of nature.—See also *Revised Version*, and the *Emphatic Diaglott*.

"WHEREAS I WAS BLIND, NOW I SEE"

[Reprinted in article entitled "Who Did Sin, This Man of His Parents," published in issue of July 15, 1900, which please see.]

THE GOOD SHEPHERD—THE CHRIST

MARCH 19.—JOHN 10:1-16.

"I am the good Shepherd: the good Shepherd giveth his life for the sheep."—John 10:11.

The Evangelist first presented Christ to our attention as "the beginning of the creation of God," "made flesh," that he might be the Light of the world: afterward, under his presentation, we considered him as the Feeder of the hungry; then as the Giver of the water of life to the thirsty; next as the Healer of human woes, and the Supplier of human needs, spiritual as well as temporal; next as the Opener of the eyes of our understanding. In the lesson now before us he presents Christ's mission from another standpoint—as the Good Shepherd.

This parable probably followed closely the closing incident of our last lesson, in which we saw the reverend doctors of the law incensed at the man whose eyes had been opened, so that they cast him out of the synagogue, because he confessed Jesus as the channel of divine favor. It was doubtless as a reproof to such false shepherding that our Lord spoke this parable. The very ones who should have been helping the poor scattered sheep of Israel to recognize the true Shepherd, and to come unto him and become inheritors with them of the long-promised kingdom, were seeking to prevent the Lord's sheep from recognizing the Shepherd—seeking to hinder men from entering the kingdom which they themselves also refused to enter.—Matt. 23:13.

The illustration of the Lord as a shepherd, and his people as sheep, is common to the Scriptures, and very fitly represents their close confidential relationship, but it is a figure that is quite contrary to the spirit of the world. The "natural man" sees little in the figure to admire, and when he expresses his sentiments he would rather represent himself to others and have them regard him as a wolf, a lion, a tiger, or some other ferocious creature, which they would best not stir up, lest he devour them. We find this characteristic well borne out in the emblems of heraldry; the escutcheons of the great are emblazoned with figures representing beasts of prey, birds of prey, and nondescripts, blending various natures—but all of them ferocious, snarling, howling, screeching, or otherwise implying fierceness and intimidation of foes. But when God would represent the emblems of his royal family, his only begotten Son is called the Lamb of God, and all his people are styled his sheep,—symbols of meekness, gentleness, harmlessness. "Jehovah is my shepherd" is properly represented as their sentiment.—Psa. 23.

Sheep-raising in Palestine, and more or less throughout that vicinity, was carried on quite extensively, and yet very differently from present methods of Europe and America. The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock—as, for instance, Jacob, with his father-in-law Laban. Under the circumstances it is not surprising that the relationship between the sheep and their shepherds was very different from now—much more confidential. The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends, companions, with whom he conversed, and whose welfare he defended. Travelers tell us that the peculiarities of this parable are fully illustrated in eastern countries, even to this day; that a shepherd will know every individual sheep in his flock, and have a name for it, and that the sheep know their shepherd, and discern readily the sound of his voice, and cannot be deceived. Some tell us how they have experimented and proved these peculiar statements of the parable: one asked the shepherd to call some particular sheep by name, to see whether or not it would come to him; the shepherd called one that was far off, and it immediately lifted its head, looked toward him, and when the call was repeated started, and wending its way, in and out through the flock, came to his feet, where he patted its head in reward for its obedience. Thinking this possibly a solitary instance, requests were made for repetitions of the test, with similar results. Another traveler imitated the shepherd's voice, and called the sheep, but they paid no attention. Thinking that it was because he had not on the shepherd's garments, to test the matter, he and the shepherd changed raiment, but still the sheep would not heed the voice of the stranger; but when the shepherd spoke to them, even though clothed in the garments of the stranger, they knew his voice and at once responded.

Our Lord used these facts, well known to his hearers, to illustrate his relationship to the Lord's people, as their Shepherd, the Son of the Great Shepherd; and he pointed out that all who were truly of his flock would hear his voice, would not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. The important thing, then, is that we should become true members of the Lord's flock, intimately acquainted with him, and familiar with his word, his voice—disciples indeed. He is seeking no others than these for his present flock. Nor has he at the present time two flocks, one of them hearing and obeying his voice, and the other heedless of his words. He declares, "My sheep hear my voice; I know them, and they follow me." Those who are not following the Lord, in obedience to his voice, expressed in word and example, are not of his flock; they are not being led to the green pastures and still waters of present truth; their table is not furnished in the presence of their foes, nor are they in the way marked out by the divine goodness and mercy, to dwell in the house of the Lord forever.—Psa. 23.

Jehovah God established a typical kingdom or sheepfold, and accepted the nation of Israel as his sheep, but as a nation they were wayward sheep and knew him not. Nevertheless, with a Law Covenant he fenced them in. They desired a king, a ruler, a caretaker, a governor, and God let them have their wish; but none of these was the true shepherd, neither did any bring the sheep into desirable conditions. And when these were finally done away, various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. These, as our Lord declares, were thieves and robbers, who sought the control of the sheep, not from interest in the sheep, but from selfish motives, for self-aggrandizement and exaltation. These attempted to lead out the Lord's people, not by the door, but by climbing up other ways: by climbing over the Law, or by digging under it, they would reach the sheep and become leaders; and altogether in various ways a large proportion of Israel had been led astray out of the fold, some to idolatry, and some simply to wander in the wilderness.

At our Lord's first advent this was the condition of things: God's covenant with Israel was standing as a wall around that nation, but its door was barred by justice, as represented in the Mosaic Law—Israel's covenant. There could be no proper ingress or egress; all were prisoners of the Law,—shut up unto that hope which should afterward be revealed, namely, Christ the door or "way" of life. Meanwhile, though the door was guarded zealously by the scribes and Pharisees, the fact was entirely neglected that thieves and robbers, Satan's servants, were at work plundering the sheepfold.—John 10:1, 2, 7, 9; Gal. 3:24; John 14:6; Zech. 9:9-12.

Nor could our Lord Jesus rightfully open the fold and take charge of the sheep, except at the cost of his own life. This was the purpose of the Father, the Great Shepherd, and with this in view he shut up the sheep under the Law, to the intent that they would need to be *redeemed* by his Son (the appointed Shepherd), from under the dominion of the Law, before they could be made free with the liberty wherewith Christ makes free his people. And this was the first work that the Good Shepherd did for the sheep; the laying down of his life began at the beginning of his ministry, when he made a full consecration of himself even unto death, and symbolized this in baptism. It was in view of this sacrifice which he had already devoted, and was even then offering, and which was finished subsequently at Calvary, that our Redeemer announced himself as the Good Shepherd who giveth his life for the sheep.

The Apostle declares that our Lord's death redeemed Israel from under the curse (sentence) of the Law—but it not only satisfied the Law, "the porter," so that he opened the sheepfold, but it gave to the true Shepherd the ownership and control of the sheep, that he might lead them out to green pastures, and that they might go out and in with perfect freedom, as his sheep, following him. Our Lord testified, however, that many true sheep had gotten out of the fold, and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold,—to the publicans and sinners as well as to those who were endeavoring to live near to God.

Thus the true Shepherd showed his interest in all his true sheep, including the lame, the weak, the starved. He called sinners to repentance, and the true sheep, realizing their shortcomings under the Law, responded and came to him as the Shepherd and Bishop of their souls. But inasmuch as many of the flock had wandered far from the position of true sheep, so that there were not enough who heard his voice, to complete the elect number of his flock, this Good Shepherd has, during this Gospel age, lifted up his voice (speaking through the members of his body), and has called sheep from amongst the Gentiles; and a sufficient number to complete the original predestination will eventually respond.

The call of this present time is not a general one, but as this Scripture declares, "he calleth *his own sheep by name*,"—it is therefore a special call. "The Lord knoweth them that

are his." They manifest relationship to him as his flock by their obedience to his call—by following him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us will be only "a little flock," and the fold provided for these is a special one; *viz.*, the kingdom.—Luke 12:32.

Throughout this Gospel age the Lord has been caring for this class; he has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd himself declared, whosoever lives godly suffers persecution. But we are to remember that this is a peculiar trial time, for a peculiar and elect flock. We are to remember, also, the Shepherd's declaration that he has other sheep which are not of this fold—not provided for in the calling to the kingdom. These other sheep are still astray in the wilderness of sin, but the Millennial day is near at hand, in which the Lord will gather all his scattered sheep, all who would seek and love righteousness and harmony with God under favorable conditions,—that they may all be brought into accord with him and be his flock. The Good Shepherd gave his life a ransom for all his sheep—not merely for the "little flock" of this age, the "heirs of the kingdom." Christ's larger flock will be gathered after the kingdom is set up.

A part of the key to this parable, as it is also the key to many other features of the divine plan, is found in the fact that the sheep of the "little flock," now being called and selected to joint-heirship in the kingdom, are to be *sacrificed:* as the Shepherd, the King's Son, himself was sacrificed as the Lamb of God, and not only opened the door to those who are shut up under the Law, but by the same sacrifice also redeemed the whole world of mankind, amongst which are the "other sheep" that he is yet to seek, so the sheep of the "little flock," now being called, are all to suffer with Christ—with the Lamb of God,—are all to be "living sacrifices, holy, acceptable to God, and their reasonable service." (Rom. 12:1) As the Apostle elsewhere declares, "Hereby we know love, because he laid down his life on our behalf: and we ought also to lay down our lives for the brethren," for the fellow-sheep.—1 John 3:16—*Diaglott.*

From this standpoint it will be seen that, as our Lord was the Father's Lamb, and the sin-offering for the world, so we who are of Jesus' flock are to fill up that which is behind of the afflictions of Christ, in the interest of his body, which is the Church. (Eph. 1:22) And other Scriptures show us that all of the flock thus faithful, in following the Shepherd even "*unto death,*" are counted as members of the body of the Shepherd. Thus the entire Gospel age has been the period of suffering with Christ, of dying daily, of laying down our lives for the brethren; and not until this sacrifice is complete in the close of this age will the New Covenant be thrown open in the largest sense of the word to the world of mankind in general, and the great Shepherd be complete—Head and body. Then the spirit and the bride will say, Come, and whosoever will may come,—whereas now, "No man can come except the Father draw him," and in all a "little flock."

The spirit of the great Chief (or Head) Shepherd of the flock is to be in all those now being called to association with him in the kingdom. As the Good Shepherd lays down his life for the flock so all of these will lay down their lives in the service of the truth. As the Good Shepherd was not indifferent to the necessities of the sheep, caring simply for himself, and how much he could get out of the sheep, so it will be with those who have his spirit—their service of the body of Christ will not be for filthy lucre's sake, nor for honor among men, nor for earthly gain, in any sense of the word; but for the love of God, the love of the truth, the love of the flock.

NOTIFY US RESPECTING MEMORIAL CELEBRATION

Will all the little groups appoint some one of their number to notify us *the next day* respecting, (1) The interest manifested: (2) If a blessing were enjoyed; (3) The number in attendance? Only a few words are necessary, and postal cards will suffice. We are interested in having such reports complete as possible, and thank you all, in advance, for them.

VOL. XX ALLEGHENY, PA., MARCH 1 AND 15, 1899 NOS. 5 AND 6

TABERNACLE SHADOWS

MARCH 1st AND 15th ISSUES OF THIS JOURNAL
Will Be a New Edition of "Tabernacle Shadows of Better Sacrifices"
(In Pamphlet Form for Convenience). Next Issue
in Usual Form Will be April 1st

VOL. XX ALLEGHENY, PA., APRIL 1, 1899 No. 7

BLESSING GOD AND CURSING MEN

"But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James 3:8-10.

These words of the inspired Apostle are addressed to the "brethren"—not to the world. Indeed, the entire Epistle is addressed to the church: the fact that in opening it James addresses "the twelve tribes which are scattered abroad," is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural seed of Abraham, pertained originally the great promise of God made to Abraham. By natural heredity, then, God's offer or proposition to bless the world belonged to fleshly Israel, as the divine instruments, if they would comply with the divine conditions. But one of the divine conditions was that they should have *the faith of Abraham,* and should not be considered the promised seed of Abraham without that faith, since Abraham was to be the Father of the Faithful. Our Lord and the apostles, in the New Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that covenant: the Apostle representing the promise as an olive root, describes all Israelites as branches, growing up out of that root, and tells us that many of the natural branches were broken off, the vast majority, and that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons.—John 1:12.

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel age—grafting into the original root of promise believers from amongst the Gentiles, who were once without God and having no hope in the world, strangers from the commonwealth of Israel, but are now brought nigh, united with Christ, and through him united with the Abrahamic root of promise, and inheritors of all its richness and fatness.—Eph. 2:12, 13; Rom. 11.

Thus we see that these spiritual Israelites become the Israelites indeed, from the divine standpoint, the actual inheritors of the Abrahamic promise: altho we see also yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize: as the Apostle declares, "Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

So then the "twelve tribes" of Israel had promises made to them which apply not merely to themselves, but also and specially to spiritual Israel, whom they typified; while the original election or predestination of God, respecting the Abrahamic seed, that it should be 144,000, or 12,000 from each tribe, still stands; and consequently that each one accepted from amongst the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of these broken-off branches of the various tribes. By the time the Gospel age shall have finished its work, a spiritual Israel will have been found—"a royal priesthood, a holy nation, a peculiar people,"—showing forth the praises of him who called them out of darkness into his marvelous light—neither one

more nor one less than the original, elect, predetermined number,—a natural Israelite having been "broken off" for each one from the Gentiles "grafted in." The church is thus referred to in Revelation 7:3-8: and the sealing of the church is spoken of as being so many from each of the tribes, with the intimation that all of these will have been "sealed in their foreheads" before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites. And to this agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6, 7) And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart." (Rom. 2:28, 29) And again, the words of our Lord in addressing his church: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."—Rev. 2:9; 3:9.

Our Lord recognized this same distinction between natural and true Israelites: when receiving Nathaniel he declared, "Behold, an Israelite indeed." These *two* Israels, of the flesh and of the spirit, were typified in Isaac and Ishmael, and again, as the Apostle declares, in Jacob and Esau. (Rom. 9:8-13, 22-33) In each case the inheritor of the promise was the younger brother; as illustrating that spiritual Israel would be developed *after* natural Israel, and take its place as heir of the chief blessings mentioned in the Abrahamic Covenant. However, we are to remember that a blessing was granted also in each case to the elder brother, in the types; and so it is in the antitypes,—while God has appointed Christ to be the heir of all things, and has called the church as his bride, to be his joint-heir in all things, he has nevertheless provided that blessing shall flow from these to the earthly seed, and in turn through the latter to all the families of the earth.—Rom. 11:26-33.

Having thus definitely determined that the holy spirit, through the Apostle, is addressing the church, let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the spirit's teaching, and correct so evil a condition.

BLESSING GOD WITH THE TONGUE

We may readily see how the Apostle means that God's people bless or praise his name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring his truth, and in witnessing to his providences on their behalf. In a word, we bless God with our tongues by showing forth his praises, who called us out of darkness into his marvelous light.

CHRISTIANS WHO CURSE MEN WITH THEIR TONGUES

But in what sense does the Apostle mean that spiritual Israelites *curse men* with their tongues?—and that so commonly, so generally prevalent as to require public reproof? Surely no Christian curses his fellowman by oaths and profane swearing! But are there not other ways in which our tongues may be a *curse* and an *injury* to fellow-men? We are to remember that the meaning of our English word "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of *injury* and assumed wholly the sense of swearing, profanity. In the Greek language different words are used when referring to a cursing oath (*viz., anathema,* and *anathematiso,* used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (*viz., katara* and *kataraomai,* which signify condemnation,—to speak against, to speak evil of, to injure). The latter is the word used by the Apostle James: hence his language really is—With the same tongue wherewith we praise and honor God, we do injury to fellowmen, by evil-speaking, slandering, etc. Thus our Lord, using the same word, said, "Bless them that curse [speak evil of] you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"—speak favorably of others, but do not speak injuriously of them. Again, we are told that our Lord *cursed* (the same Greek word) the figtree, saying, "Let no fruit grow on thee henceforth"—he injured it, he made a declaration unfavorable to its future development. Thus also the Apostle declares that the Jews under the Law were under a *curse*—not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the *condemnation* (curse) of the Law. He declares also that "Christ hath redeemed us [formerly Jews] from the curse [condemnation] of the Law, being made a curse for us"—having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. (Gal. 3:10-13) He illustrated the same thought in connection with the word "curse," when he declares that garden land which had been overgrown with thorns and briars is "nigh unto cursing"—not ready for profanity, but for *condemnation,* as unfit for tillage, until burned over and its weeds exterminated. —Matt. 5:44; Rom. 12:14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while *curse* is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word *evil* has lost its original breadth of meaning, and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning it may be used to refer to anything that is undesirable, not good, such as calamities, etc.)

Looking at the Apostle's statement from this stand-point, we see clearly that his charge is applicable to Christian people of today to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this one. With many it is as natural to gossip as to breathe: they do it unconsciously. We have even known people who took cognizance of the Scriptural injunction against slander and evil-speaking, who were so utterly confused on the subject, and so unaware of their own conduct, that they would declare their horror of speaking a slander in the very same breath in which they utter slanders. We mention this in proof that this evil is so ingrained in fallen human nature as to elude the notice of the new nature sometimes for years—and thus escapes the correction in righteousness which the Lord's Word directs, and which all who are truly the Lord's people desire.

Many are the peculiar subterfuges which the fallen nature will use, in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil,—long after it has been driven from evil practices which are less common, less popular, more generally recognized as sinful.

(1) It will say, "I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with it." But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints;" "Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man;" "Let no corrupt communication proceed out of your mouth, but that which is *good,* to the use of *edifying,*—that it may minister grace unto the hearers."—Phil. 1:27; Col. 4:6; Eph. 4:29.

But the scandal-monger, however refined his methods and words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen human nature to go quickly and tell the scandal further, to others; true or false, he knows not and heeds not: it has kindled in his heart a flame of carnal sentiment which issues from his lips to "set on fire the course of nature" in others, similarly weak through the fall. The fallen nature feasts and revels in just such things, feeling the more liberty to do so because they delude themselves that thus they are moralizing—preaching against sin, and that in thus discussing and impliedly denouncing the *said-to-be* transgressions of another, they are mentioning matters abhorrent to their righteous souls. Alas! poor, weak, fallen humanity's reasonings are seriously defective when the Lord's counsels in righteousness are ignored.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle's injunction, "Speak evil of no man," we answer: Is there not a wide scope for conversation amongst Christian people, on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the "new creature" is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord's people should "show forth the praises of him who called us out of darkness into his marvelous light."

And a heart filled with the spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same at the mouth will be sure to overflow that which is within, for, "Out of the abundance of the heart the mouth speaketh." An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of "the body of Christ" or to those that are without, indicates an evil heart,—implies that the heart is not pure. "Blessed are the pure in heart, for they shall see God."—1 Pet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men's matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people, or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least *hear* their gossip and news; and if I do not share in such conversation I would be considered very peculiar, and my company would not be desired. Yes, we answer; but this is to be one of the peculiarities of the "saints:" they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes; but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things,—forbidden us who have become sons of God and who have received of his spirit of sonship, the spirit of love.

And that the Lord understood and meant this is evident from the fact that he foretold to us that the way of discipleship would be a "narrow way." If, therefore, your failure to be an entertaining visitor, neighbor, friend, is because of your fidelity as a "new creature" to the law of Christ, love—which "worketh no ill to his neighbor," either in word or deed, then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ's sake, for righteousness' sake. The loss may at first seem heavy, but if you endure it for Christ's sake, in obedience to his righteous law of love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.—Phil. 3:7, 8; 2 Cor. 4:17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord himself and with his Word, and with all who are true members of his body, and under the direction of his spirit. It is in harmony with this that the Scriptures declare, in so many words, that the friendship of this world signifies enmity against God. (Jas. 4:4) God has purposely placed the matter in such a position that his people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship—they are not of his spirit. "If any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: tho how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know. Nor are such anxious to know more, after they have circulated a slander with their stamp of verity on it: to find it untrue would prove them "false witnesses" and put them to trouble to correct the lie; the pride of the natural mind objects and refuses to believe the truth under such circumstances. Thus one evil leads to another.

Such will say,—"Oh, I never tell anything for *truth* until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone." Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the court and jury an extenuating circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

In other words, divine and human laws agree that a first wrong does not justify a second wrong. Human law says, If a wrong has been committed, the courts are open to the injured one to seek redress or the punishment of the evil doer; but the injured one shall not be permitted to take the remedy into his own hands, either by making an assault with physical force nor by the use of the more subtle weapon, the tongue, to assassinate his character with the poisoned stiletto of envy and malice. True, many slanderers are never prosecuted; true also, the newspapers of the United States have sometimes escaped heavy damages for libelous slander by the plea that they did not publish the defamations as of malice, but simply as news, which, they claimed, properly belonged to the public as in the cases of politicians who were seeking the franchises of the people for positions of public trust. Then again, public men knowing that much of the false statements by the opposition press will be properly credited as falsehoods, consider it good policy to let any ordinary slanders go unchallenged in the courts. The effect is a gradual growth of slander among the people—sure to work evil to themselves and to their institutions;—for government officers and courts and everybody of influence coming under such slanders (generally, we believe, untrue) lose their influence for good over the lower classes, who are thus being helped along to greater lawlessness day by day, and preparing for the period of anarchy which the Scriptures tell us is near at hand.

But the law of God, the law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men; for it deals not with men, but with the "new creatures in Christ Jesus"—transformed by the renewing of their minds, under special New Covenant* relationship, and bound by the law of that New Covenant—love—which "worketh no ill to his neighbor," under any circumstances, under any provocation which on the contrary returns "good for evil"—"blessing for cursing."

The law of the New Covenant, love, commands *silence* to all who acknowledge that law and the Law-Giver, saying, "*Speak evil of no man.*" (Titus 3:2) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings, against neighbors. It declares that love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts. "Love thinketh no evil"—can only be convinced of evil by indisputable proofs. Indeed, to impress this subject and its importance in his sight, the Great Teacher declares to the pupils in his school—With what judgment ye judge others, I will judge you. (Matt. 7:1) And again he tells them to pray to the Father—"Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12) Again he declares, if *at heart* ye treasure up resentment against others, the heavenly Father will not forgive you. (Matt. 18:35) Ah! indeed, a Christian after the Lord's pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean—separated, washed by the water of divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, bearing fruits unto unrighteousness,—anger, malice, hatred, strife, slander, evil-speaking. (Col. 3:8; 1 Pet. 2:1, 2) From his high standpoint of appreciation of the divine law, the advanced Christian sees that in the Lord's sight hatred is *murder*, slander is *assassination*, and the destruction of a neighbor's good name is *robbery* and rapine. And any of these things done in the church, among the professed people of God, is doubly evil—the assassination and robbery of a *brother*.—Compare 1 John 3:15 and Matt. 5:21, 22.

To utter a defamatory or injurious remark against another, and then to add, "I do not know whether it is true

* See June 15, 1919, issue for critical examination of Covenants

or not," is to show that the speaker is exercised by an evil spirit and not by the Spirit of Christ, the spirit of love. He wishes to injure or curse his fellow-creature, is anxious to do so. He would feel restrained to some extent from telling what he knew to be absolutely untrue, but he delights to speak evil, and glad to know of evil that he may roll it as a sweet morsel over his tongue, and hence speaks of even those scandals which he *does not know to be true*, and attempts to excuse himself with such an apology as the above. Verily, it is with force that the Scriptures declare that the natural heart is deceitful above all things and desperately wicked. Those who thus speak, and thus attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant-class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly-love. Oh! that all true Christians might learn the scope of this law of Love, in its relationship not only to God, but also to fellow-men; what a bridling of tongues it would mean, what a carefulness of speech! As David said, "I will take heed to my ways, that I sin not with my tongue." And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for "out of the abundance of the heart the mouth speaketh."—Jer. 17:9; Psa. 39:1; Matt. 12:34.

The only exception to this rule, "Speak evil of no man," would come in where we might know of an absolute necessity for making known an evil—where the relating of the evil would be contrary to our heart's wishes, and only mentioned because of necessity—because of love for others who, if not informed, might be injured. For instance, the law of the land demands, that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the *facts* (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realized that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of *facts* (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. But this would not be speaking evil, but, on the contrary, would be speaking with a good motive, with the intention of preserving the one party from extraordinary temptation, and of preserving the other party from injury. And before anything should be said on the subject we should most positively satisfy our own consciences that our motive in speaking is a good one, and not an evil one, that we are about to use our tongue to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

But some will object to limiting this liberty to cases of positive *knowledge*, and urge that absolute knowledge generally being small little could be said. We answer that this is in line with the divine law,—"Love thy neighbor *as thyself*." You would not want your neighbor to use brain and tongue in evil surmises and slanders against you; and you should not do so to him. The law of the land does not demand that you should tell one word more than you *know* (of personal knowledge against your neighbor—it does not ask your suspicions and evil surmisings. And on the contrary, the law of the Lord commands that all under the New Covenant shall not utter one solitary suspicion against a neighbor: and that if suspicion beyond knowledge is *forced* upon the mind by associated circumstances, the new mind shall promptly, with its native benevolence, counterbalance the suspicions by suggestions of the possibility of misinformation or misinterpretation and always give the apparently guilty the benefit of the doubt.

Another will object, "Oh! I could never waste so much time in getting at *facts*. Life is too short! Why, I would have no time at all left for my own business, if I carefully hunted up the *facts* so as always to speak from *knowledge* and never from hearsay!"

Just so! and the lesson to you should be to follow the Scriptural rule—"Speak evil of no man."

(1) Because you have not the time to get at the facts, and quite probably also lack the ability to judge impartially, if you had *all* the facts before you.

(2) Because, if you have the spirit of Christ, love, dwelling in you richly, you will prefer to tell no one the facts, even if you have the chain of evidence complete: you will loathe the matter the more in proportion as the known facts are unfavorable. What, then, must be the condition of those who have itching ears for scandals and of those whose tongues delight in scandal as a sweet morsel, and are anxious to scatter an evil report of which they have no knowledge—only prejudiced hearsay? The most generous view possible of such is that they have *little* of the spirit of Christ; that they are deficient in brotherly love and have never truly learned "the golden rule."

The Apostle inquires, "Doth a fountain send forth at the same opening bitter water and sweet?" The form of his question implies the answer, No; it is either good water only or brackish water only. He evidently wishes to suggest that we apply the same rule to our hearts and mouths: How is it possible if our hearts have been renewed that our mouths utter loving sweetness to God and bitter acrimony, envy, hatred, strife, towards or respecting our fellow-men?

There is but one way of understanding this, and accounting for it Scripturally. It is expressed by the Apostle Paul (2 Cor. 4:7): "We have this treasure [the new heart—the new nature] in an earthen vessel." Not that Christians are of two natures, for that thought is contrary to the science of the Bible. No mixture of natures can be recognized, hence it was that our human natures were first justified through faith and a renouncement of sin, and secondly were consecrated or sacrificed to death, that instead we might have spiritual natures and become "new creatures in Christ Jesus." The new creature, however, is as yet only in embryo, only the new mind which dwells in and proposes to regulate and govern the mortal bodies, which are reckoned dead so far as the will of the flesh is concerned.

Hence, every Christian may properly use the language of the Apostle, and speak of and think of himself and of others Christians from two different standpoints—the new mind (the new creature) reckoned alive and given control, and the old mind (the old creature) reckoned dead, and deposed from control. But as the new mind is only living a reckoned existence by faith, so the old mind is only dead in a reckoned sense through faith. And as the Apostle declares, these two are contrary the one to the other. There cannot be spiritual progress if the reign is divided. Hence, the new mind which is to us the "treasure," begotten of the spirit of the Lord, through the word of truth, is to keep the old or natural mind, will, or disposition, tastes and appetites, dead; that the new mind may thoroughly and completely control and exercise these mortal bodies, in works and words and thoughts in harmony with the new mind, in harmony with the new law of love, in harmony with the spirit of righteousness and truth.

When, therefore, our mouths are speaking forth heart-felt praise to God, who hath blessed us, lifted our feet from the horrible pit, and the miry clay, and placed us upon the Rock, Christ Jesus, and has put a new song into our mouth, our praise implies that the new mind is controlling at such a time, that the treasure in the new heart is overflowing in the mortal body, and going forth through the lips to the praise and edification, the comfort and encouragement, of those who hear. Thus the fountain in our heart is sending forth sweet waters, carrying with them life, blessing, refreshment. But when our tongues speak evil of any, whether it be true or false, it implies that the new nature is, temporarily at least, overcome by the old nature; it implies that another fountain is now operating and using the tongue, the mouth, in issuing forth the words of malice or hatred or envy or strife or reproach or evil speaking of any kind—cursing or injuring others in any degree, great or small. This implies that the old nature, the old will, the will of the flesh, is not being kept under, as the Apostle Paul expresses it—kept dead, kept buried, kept out of sight: there is either a *truce* between the new mind and the old mind, by which the two use the mortal body between them, sometimes for good and sometimes for evil, or a stupor and lethargy has come over the new mind, which is taken advantage of by the mind of the flesh. Such a condition therefore implies slow spiritual development or retrogression—falling away on the part of the "new creature." All such should remember, as the Apostle Paul declares, "The time past of our lives sufficeth us to have wrought the will of the Gentiles," and again he says, "Yield not your members as instruments of unrighteousness; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—1 Pet. 4:3; Rom. 6:13.

From this point of view we may console ourselves if in looking backward, we perceive that in our own cases from the same mouth has proceeded praise to God and injury and defamation and slander and evil-speaking and malice and hatred and strife, or any of these, toward our fellow-creatures. It does not, therefore, prove that our hearts were not truly justified, and sanctified by the holy spirit of adoption; it does not prove that we are not sons of God and partakers of his

spirit. It does prove, however, that we are in a sadly improper condition—spiritually sick and in need of taking a purgative, as the Apostle expresses it, saying, "Purge out, therefore, the old leaven [malice, etc.], that ye may be a new [unadulterated, pure] lump" or loaf—proper representatives of the body of Christ.—1 Cor. 5:7.

We may know assuredly that, until the "new creature" gains a thorough victory over the will of the flesh, we will not be winners of the great prize which is promised only "to him that overcometh." The overcoming, however, will be not in the *perfecting of the flesh*, but in the *perfecting of the heart*—the will, the intentions. As for the blemishes of the flesh, some of them undoubtedly, despite every effort on our part to eradicate them, will continue with us so long as we are in the flesh. The perfection which is to be hoped for, and aimed at and expected and gained by the overcomers, is the perfection of the will, heart, intentions. "Blessed are the pure in heart; they shall see God." Moreover, our physical weaknesses and defects not only vary in kind but in intensity. Some are by nature more inclined to gentleness, kindness, etc.; others, until accepted of Christ, may have very uncouth, coarse, rude, rough earthen vessels: and while the influence of the treasure within, the "new mind," will be sure in any case to exercise a modifying and transforming effect upon the earthen vessels, we cannot expect as much of a change in some as in others. We cannot expect as complete a correction in righteousness in the outward man where coarseness, rudeness, unkindness are, so to speak, bred in the bone and fibre, as we might expect in one born to fine sensibilities.

While recognizing this difference of "earthen vessels," we of course must use our best endeavors each to correct his own. We are to remember that our relationship to one another in the body of Christ is not according to the flesh, but according to the spirit; hence, as the Apostle declares, we know one another no longer according to the flesh, with its weaknesses, imperfections and ungainly and ungraceful natural tendencies. We know each other only according to the spirit, according to the intentions, according to the heart—as "new creatures," not as old creatures. (2 Cor. 5:16) This will lead us to be very pitiful of one another's imperfections of the flesh, so long as we have the assurance that the flesh does not represent our brother's real self, his mind, his will. We are, therefore, to be gentle toward all, kindly affectioned one toward another, so that so far from desiring to wound one another, or to injure one another, or to devour one another with our tongues, we shall sympathize with each other, do each other good, and by words of grace and comfort, or of admonition and reproof spoken in love, may build one another up in the most holy faith—in the likeness of our Lord and Master.

Proceeding with this subject, the Apostle points out that there are two kinds of wisdom, a heavenly and an earthly, and that all of the Lord's people should discern these, and should see to it that theirs is the heavenly. The Apostle's intimation is that there may be some with the church, who may have counted themselves in the church, who may have associated themselves with the church from worldlywise motives—some who have caught sight of the fact that there is a reasonableness and a wisdom in the teachings of the Scriptures, which they admire and which they can turn perhaps to their own advantage. These, he implies, will be inclined to be heady and to make a show of their wisdom, and to be "puffed up" by it, and while outwardly acknowledging the propriety of the Christian graces, brotherly-kindness, gentleness, meekness, patience, love, they have in their hearts bitter envyings and strife—strife to have name and fame—envying those who may seem to them to have more of these.

These, the Apostle intimates, will find it difficult, yea, impossible, to avoid *cursing* (speaking evil of, injuring) the brethren. It will be so natural to them to do so that they cannot avoid it, because they have not pure hearts—they have not regenerated hearts. If their hearts ever were regenerated, they have returned like the sow to wallowing in the mire—like the dog to his vomit. The Apostle's advice to such as find that they have in their hearts envious and bitter feelings, is that they have no cause to glory or to boast, but on the contrary should acknowledge that, having these evil conditions in the heart, they are not Christians at all, and they should cease to lie against the truth—cease to act fraudulently, hypocritically—cease to continue to claim to have renewed hearts, sanctified in Christ Jesus.

He tells such plainly that their wisdom, their knowledge, is not of God, is not of the holy spirit—"This wisdom descendeth not from above, but is earthly, sensual, devilish; for, where envy and strife are, there is confusion and every evil work [to be anticipated]."—Jas. 3:15, 16.

It seems evident that, although the Apostle's denunciation applies to any professing to be Israelites indeed, he nevertheless is specially aiming his remarks at those who profess to be teachers in the church, to have *wisdom* to a considerable degree. And his words remind us of the words of the Apostle Paul, when speaking of the various gifts distributed to the church, he seemingly points out the dangers of those of large knowledge, and as an illustration of this principle which James presents, he says:

Though I could speak with the tongues of men and of angels, and have not love, it would imply that I had become as a sounding brass or a tinkling cymbal, making a noise indeed, but having no feeling respecting the matter myself, I have neither part nor lot with those who possess the spirit of Christ. Although I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, and have not love, I am nothing; and though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing.—1 Cor. 13:1-8.

Thus the Apostle points out distinctly that knowledge and oratory are not the most vital tests, but that love permeating the heart and extending out through all the course of life, and actuating and operating our mortal bodies, is the real test—the real proof of our divine relationship. He points out that those who had received gifts of God before they had come into a proper relationship to God might become sounding brass and tinkling cymbals, and thus become "nothing," if they lose the love, if they lose the spirit of Christ; for "if any man have not the spirit of Christ, he is none of his."

It is well for the Lord's people to take particular note of these divine instructions from two of the chiefest of the Apostles, and to remember that valuable though they be, neither *oratory* nor knowledge are to be considered amongst the "brethren" as sure proofs of their being in the right way, nor that their influence might not be injurious instead of helpful. The *leading* characteristic to be looked for in every one accepted as a servant of the church, to minister in holy things, should be first of all the spirit of love. We do not mean to say that knowledge and ability should be entirely ignored, but we do mean to say that these should be considered of secondary and not of primary importance, as is always the tendency. Look out from among yourselves holy men, full of the holy spirit, that they may have the charge of the spiritual interests of the different companies of the Lord's people. And for a divine explanation of how this holy spirit will manifest itself, of the qualities therefore that are to be looked for in the servants of the church, see 1 Cor. 13:4-8; also 1 Pet. 1:22, 23; 2 Pet. 1:1-13. For their own good, as well as for the good of the church, all who, having other qualifications, give evidence of being puffed up and of desiring to lord it over God's heritage, the church, or who manifest envy, strife, bitterness, evil-speaking—these should be passed by, as giving evidence of having the wrong spirit that cometh not from above, but is earthly, sensual, devilish. They are unsafe teachers, and are likely to do more harm than good, with whatever knowledge they may possess.

Continuing, the Apostle leaves no doubt respecting his meaning, for he distinctly outlines the course and fruitage of heavenly wisdom, saying: "The wisdom that is from above is first pure"—(truthful, honest, sincere, not put on, not used as a garment of light to deceive and to cover up selfishness, malice, hatred, strife; it makes no compromise with sin, impurity, in any shape or form.) It is "peaceable." (So far from being a quarrelsome, bickering disposition, the "new mind" desires peace—it will contend earnestly for the faith once delivered unto the saints, but it will not contend simply from a love of contention, a love of strife; on the contrary, the new mind is peaceably inclined, would prefer, so far as possible, to yield a non-essential point in a controversy; it loves its opponents and sympathizes with their difficulties.) It is "gentle" (not rude nor coarse, not rough, in action or word or tone; and if the earthen vessel through which it speaks have these rudenesses by nature ingrained, the "new nature" regrets them, strives against them, and seeks to conquer them; and where they do injury to others is ready, willing, glad to apologize, and to remove the smart). It is "easy to be entreated" (easy of approach, not haughty, not disdainful, not hard or cruel; yet it is firm on matters of principle—principles cannot be bended or modified; they belong to God. But while affirming the principles, this spirit of wisdom points out its own willingness to moderation, by acknowledging any good features in its opponent, and by pointing out the reason why no modification is possible in relation to divine laws and principles). It is "full of mercy and good fruits." (It delights in all things prompted by love and kindness; it takes pleasure in doing for others; it takes pleasure, not only in showing mercy to dumb

animals under its care, but it especially delights in mercy in dealing with brethren in respect to their faults. It is merciful also in the family—not over-exacting, but generous, kind, benevolent. It is generous also with opponents, and those who are contentious—not wishing to push a victory, even for the truth, to such a point as would be injurious, hurtful, unmerciful to the antagonist.) It is "without partiality." (It loves the good, the true, where these are found; and opposes the untrue, the impure and the unholy, whether found amongst friends or enemies. Its justice is of the strictest kind, tempered with mercy; it will not approve a fault in a brother, because he is a brother, but would reprove the same with gentleness and meekness, remembering the liability of all to the assaults of the world, the flesh and the devil. It will not fail to see a virtue in an enemy, nor hesitate to acknowledge it. Truth is its standard, not prejudice, not partyism, not sectarianism.) It is "without hypocrisy." (It is thoroughly candid; it needs not to feign love, because it is love; it needs not to put on a kindly exterior and to smother feelings of wrath and envy and strife, for it is without envy, without strife. Such works of the flesh and of the devil have, by the grace of God, been seen to be earthly, sensual, devilish, and have been repudiated, and the heart has been justified, cleansed, sanctified to God, renewed in thought, intention, will, and is now full of the treasure of the holy spirit.)

With these thoughts before our minds, let us all, dear readers, more earnestly than ever, guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, this heavenly wisdom, whose operation is so forcefully presented by the Apostle. The more important our members, the more influential, the more earnestly ought we to strive to keep them in full subjection to the Lord, as *his* servants. Our feet are useful members, consecrated to the Lord; we may use them in many errands of mercy, to the glory of his name and to the profit of his people. Our hands are likewise useful, if thoroughly consecrated to the Lord's service. Our ears are also useful in his service, to hear for him, to refuse to hear the evil, and thus to approve evil, and to set a good example to others. Our eyes are a great blessing from the Lord, and they also are to be kept from evil, from the lust of the eye and the pride of life, and are to be instruments or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

But of all our members the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness—how often have such changed the entire course of a human life!—nay, how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.!—or, as the Apostle declares, "set on fire the course of nature"—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues "set on fire of *Gehenna*"—the second death!

The public servants of the church are to some extent specially its "*tongues*," and what an influence they wield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord's body be such, and such only, as are of his spirit! Their influence not only extends to those who are in the church, but in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the spirit. How many have proved the truth of the Apostle's words, that the tongue has great possibilities, either for defiling the whole body, the church, and setting on fire the course of nature, by stirring up the evil poisons and propensities of the fallen nature! How few amongst the Lord's people have conquered the tongue to the extent of bringing it unto subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact! Let us, dearly beloved, be fully resolved that by divine grace (promised to assist us) the present year shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the King of kings and Lord of lords—to him who hath called us out of darkness into his marvelous light.

THE MEMORIAL SUPPER AT ALLEGHENY

Our journal is just ready for press, but we hold it to say,—that the Memorial service here on March 26th was one of the most refreshing ever celebrated by us. We felt that the Lord poured out a blessing upon our uplifted hearts, while they burned with fervent love for our dear Redeemer and for all his "brethren"—who were remembered in our prayers feelingly: we knew, too, that we had the love and prayers of many of the Lord's "little flock" in every quarter of the world. Fourteen *witnessed* to their consecration by symbolic baptism in the afternoon; and in the evening about two hundred and fifty partook of the emblems of our Lord's broken body and shed blood and pledged themselves afresh to follow faithfully in his footsteps and "lay down our lives for the brethren."

"A BOTTLE OF SPIKENARD, VERY COSTLY"

APRIL 9.—JOHN 12:1-11.

"She hath done what she could."—Mark 14:8.

The last week of our Lord's earthly ministry was a busy one. The sixth day previous to the Passover was the Jewish Sabbath, which ended at 6 o'clock in the evening, and it is possible that it was at that time that our Lord and his disciples were entertained by Martha and Mary at "the house of Simon the leper"—probably their father: Lazarus, their brother, whose recovery from death was noted in the previous lesson, was also one of the table-guests.

Our Lord knew that the time of his death was near at hand, and he had given intimations of this to his beloved disciples, but they were so accustomed to having him say wonderful things beyond the power of their comprehension that they probably failed to realize their closeness to the great tragedy of Calvary. This need not surprise us when we remember the Scriptural declaration that our Lord spake in parables and dark sayings—"and without a parable spake he not unto the people:" for instance, his declaration, "Destroy this temple, and in three days I will raise it up." And again, "I am the living bread which came down from heaven; if any man shall eat of this bread he shall live forever." And again, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 2:19; 6:51, 53) Having in mind such unusual language, the apostles would be entirely excusable in doubting the proper meaning to be attached to our Lord's declaration, "The Son of man must be lifted up," and other similar expressions foretelling his death.

Before coming to the consideration of the Bethany supper and the anointing on that Sabbath evening, let us have before our minds the incidents of the days following it, that we may be able to appreciate our Lord's declaration that the anointing with the spikenard was preparatory to his burial. The next morning (the first day of the week, now usually called Sunday), having sent after the ass, our Lord rode upon it to Jerusalem. The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah, the Son of David, fulfilling the prophecy of Zechariah (9:9), and strewed clothing and palm branches in the way; (hence this is generally known as Palm Sunday). It was on this occasion that our Lord wept over Jerusalem and declared, "Your house is left unto you desolate."—Matt. 23:38.

It is supposed that it was on the second day (Monday) that our Lord scourged the money-changers out of the Temple, and taught the people there; and we gather from the narrative that it was in his journey on this day that he pronounced the curse upon "the barren fig tree," supposed to represent the Jewish nation—barren of fruit, and therefore rejected. It would appear that the third day (Tuesday) was again spent teaching in the Temple, answering questions, etc., and that evening, as they returned again to Bethany, he discoursed with his disciples respecting the great events near at hand. The fourth day (Wednesday) apparently was spent quietly at Bethany, and on the fifth day (Thursday) the disciples made ready the Passover supper, which was eaten after 6 o'clock that evening—the beginning of the sixth day (Friday) according to Jewish reckoning—the 14th of Nisan. The Gethsemane experiences followed that night and the trial before Pilate the

next morning, and the crucifixion and death a few hours later.

Now we come back to witness the hospitalities extended to our Lord six days before the crucifixion, at the house of Simon the leper, the home of Martha and Mary and Lazarus. We are to remember that our Lord was a visitor in those parts, his home, to the extent that he ever had one, being in Galilee, and the most of his time spent there. "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1) But now the time for his sacrifice had come, and in harmony therewith he came amongst his enemies—although it was known that prominent Jews sought to kill him, and also sought the death of Lazarus, who was a living witness to his Messianic power.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honor. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone—the anointing of our Lord with the "spikenard ointment, very costly." Our Lord himself declared, "Wheresoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her." (Mark 14:9) It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

Professor Shaff says, "By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment." The alabaster box was rather in the shape of a flask or vase, and the breaking of the box (Mark 14:3) signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clew respecting the costliness of this perfume, for he says that it "might have been sold for three hundred *denarii*." A *denarius*, translated "penny" in verse 5, is represented as being the average daily wages at that time—"a penny [*denarius*] a day." (Matt. 20:2) If we compare these values with present money values, counting farm labor at fifty cents a day (which is certainly a moderate valuation), the three hundred *denarii* would be the equivalent in wages of one hundred and fifty dollars of our money. Thus we see that the perfume was indeed "very costly." There was nearly a pint of the perfume, a Roman pound being twelve ounces. Nor need we question the possibility of perfumes being so expensive, for even today we have a counterpart in value in the attar of roses made in the Far East. It is claimed that four hundred thousand full-grown roses are used to produce one ounce of this perfume, which, in its purity, sells as high as one hundred dollars an ounce, or twelve hundred dollars for the quantity used by Mary in anointing our Lord. It is said that Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing; but one much more worthy of tribute, homage and anointing with a sweet perfume was the "Prince of the kings of the earth," whom Mary had the honor to anoint.

Judas was first to object to this as a waste—the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter, and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas—more than is apparent in the common translation of verse 6. His declaration is, "Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what things were deposited in it."—*Diaglott.*

Our Lord's words, "Let her alone!" are in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honor the Lord, and to pour upon him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. He shows himself out of sympathy with the sentiments which balance themselves too accurately with money values. Moreover, we may esteem that in many instances like the one here recorded the persons who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor.

On the contrary, it is the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others we are not to forget that money is not the only thing of which people are sorely in need—some need love and sympathy, who do not need money. Our Lord was one of those: his own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense, of refreshment, of reinvigoration, a tonic: and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at his feet to learn of him, but now delighted, at a great cost, to give him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head (Mark 14:3), the usual custom, and then the remainder she poured upon his feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love—a devotion well worthy of being told as a memorial. Some one has said:

"She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honorable service for him. It was the strongest possible expression of her love and devotion. She gave her choicest treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house was filled with the odor; and we doubt not that the odor remained for a long time: but far more precious than that was the sweet odor of Mary's heart-affections, which the Lord accepted and will never forget, and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honored her service and desired to emulate her conduct.

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act—it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto his brethren, we do or do not unto him. (Matt. 25:40, 45) Moreover, he represents these "brethren" in a figure as "members of his body;" and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the body, now highly exalted far above angels, principalities and powers, and every name that is named—next to the Father—it is our privilege to pour the perfume upon the feet of Christ—the last living members of his church of this Gospel age.

We know not to what extent the closing years of this Gospel age may correspond to the closing days of our Lord's ministry—we know not how similar may be the experiences of the "feet" of the body of Christ to the experiences of the Head of the body; we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ." (Col. 1:24) And to whatever extent we would improve these opportunities, as did Mary, we must first appreciate them as she did.

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh;" attentions to these are proper always, and are generally so understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of his spirit of love—kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to the household of faith." (Gal. 6:10) There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age.

Apropos of this propriety of doing good to others—expressing our love by our conduct, as well as by our words to the members of our families as well as to the members of the body of Christ, we quote the words of another:

"The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded

by an atmosphere as tasteless and odorless as bouquets of waxen flowers."

Another has said:

"If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours and open them, that I might be refreshed and cheered with them while I need them. . . . I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. . . . Flowers on the coffin cast no fragrance backward on the weary road."

"I HAVE GIVEN YOU AN EXAMPLE"

APRIL 16.—JOHN 13:1-17.

Our Lord's ministry was about ended. He had met with his twelve chosen disciples to celebrate the Passover supper, declaring, "I have greatly desired to eat this passover with you before I suffer." (Luke 22:15) The passover lamb which they were to eat *typified* our Lord himself, and the eating of it by his disciples represented how believers of the Gospel age were to feed upon Christ in their hearts, and by faith appropriate to themselves the blessings secured to them through his death, "For even Christ our Passover [Lamb] is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8) But, inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should be discontinued; and hence it was that our Lord, following this typical supper, instituted the Memorial Supper of unleavened bread and fruit of the vine as representing the *antitype*—his broken body and shed blood.

According to the Jewish custom the Passover supper was celebrated by families, and the twelve apostles, specially chosen by our Lord and giving their allegiance to him as their Head, constituted the nucleus of the family of God—whose hearts and hopes and aims were one—for "ye are all called in one hope of your calling" (Eph. 4:4) Judas was not excluded, although our Lord evidently knew beforehand that it was he who would betray him. This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. After the evil of the heart has manifested itself in words or deeds is quite time enough to separate ourselves from others who profess the Lord's name and desire to fellowship with us. True, the evil begins in the heart, before the outward act, but we should always hope that the brethren may gain the victory and should seek to do nothing to stumble any, but everything to help them to overcome the influence of the adversary, and the weaknesses of their own flesh.

John does not give a particular account of the Passover supper, but seems merely to bring in certain valuable features and lessons connected therewith, omitted by the other Evangelists. His declaration is that our Lord knew beforehand that he had reached the end of his earthly career, and was specially solicitous of improving the closing hours with his particular, chosen friends and companions, by inculcating some good lessons. "He loved them to the end"—completely, fully: his own sharp trials, present and approaching, did not distract him, nor absorb his attention. He was, as heretofore, still thinking of and endeavoring to bless others. Nor need we suppose that this love for the twelve applied to them exclusively; rather, that he viewed the twelve as the representatives of "them also which should believe on him through their word"—as he expressed the matter in his prayer to the Father. With this view in mind we can realize that what our Lord said and did to the apostles was intended to be applicable and instructive to all who are his since then.—John 17:20.

From Luke's account it would appear that on this occasion there was a strife amongst the apostles, a contention, respecting which of them should be esteemed greatest. (Luke 22: 24-31) This strife may not have been solely one of selfishness, in the evil sense of the word, but partially prompted by love for the Master—it may have been in respect to their several positions at the table, the coveted position possibly being closeness to our Lord's person. We remember how James and John had made request that they might be on the right and on the left of our Lord in the kingdom, and we remember that in connection with this narrative it is declared that John was next to our Lord, and leaned upon his bosom.

Quite possibly this dispute respecting greatness arose in part from the fact that they were not in this instance treated as guests, but merely had the upper room put at their disposal; having no host, no provision was thereby made for the usual washing of the feet, and it was neglected. The matter of feet-washing in eastern countries, when sandals were worn, was not merely a compliment, but a necessity, the heat of the climate, the openness of the sandals and the dust of the roads making it almost indispensable to comfort that the feet be bathed on arriving at the house after a journey. Apparently this question of who of the twelve was greatest, and of which should perform the menial service of feet-washing for the others, had developed the fact that none of them were anxious to take the servant's position.

Apparently our Lord permitted them to thus disagree, without settling their dispute, without appointing any of their number to the menial service. He allowed them to think the matter over—time to relent and reconsider, and they even proceeded to eat the supper, contrary to custom, with unwashed feet.

Then it was that Jesus arose from the supper, laid aside his outer garment, and attaching a towel to the girdle of his under-garments, took a basin and a ewer for the water, and began to pour the water and wash the feet of his disciples. It was not the custom of the East to pour the water into the basin and put the foot into the water, but to pour the water upon the foot being washed; thus each had clean water, and little was wasted—for water is much more scarce and precious there than with us. We are to remember also that in the East at that time tables and chairs such as we use were not in vogue. On the contrary, the tables were low and shaped somewhat like a horseshoe, and those who sat really reclined, lying upon the table, with the left elbow resting upon a pillow or divan, their heads toward the inside of the horseshoe, where there was a space provided for the food, and also a space for a servant to enter and place the food. Thus it will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

Our Lord very evidently had already washed the feet of several of the disciples before he came in turn to Peter. Seemingly none of them offered objection, although no doubt the thought of their own contentions upon this subject, and unwillingness to serve one another, brought them blushes of shame and confusion of face. But when it came to Peter's turn, he protested. It would never do, he thought, to permit our Lord to perform so menial a service. He asks, "Lord, dost *thou* wash *my* feet?" But our Lord did not stop to reprimand Peter—to give him a thorough "setting down" and scolding, as some of his followers might be inclined to do under such circumstances. He merely insisted on continuing, and treating Peter the same as the others, saying that he would explain the matter later, and that if he washed him not, he could have no part with him.

One cannot help admiring the noble traits in Peter's conduct, even though with the same breath we be forced to acknowledge some of his weaknesses, and herein all the Lord's followers find a lesson of encouragement, for though they find weaknesses and imperfections, if they find also the heart-loyalty to the Lord which was in Peter, they may continue to have courage and hope to press on as he did, from victory to victory, and at last to have the prize, the reward of faithfulness.

When Peter learned that there was more meaning to the washing of the feet than merely its kindness and comfort, and its reproof of the lack of the spirit of humility amongst the disciples, he wanted, not only his feet, but also his hands and his head washed. Noble, thorough-going, whole-hearted, fervent Peter! But our Lord explained that this was not necessary, saying, "He who has been bathed has no need except to wash his feet, but is wholly clean." (Verse 10—*Diaglott*) Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet; and this seems to be the inference of our Lord's remark. The apostles had been with our Lord, and under the influence of his spirit of love, meekness, gentleness, patience, humility, for three years, and had been greatly blessed by "the washing of water through the word" spoken unto them.—John 15:3; Eph. 5:26.

There is an intimation in the Lord's words, too, that this spirit of pride which had manifested itself among them had been inspired to some extent by their treasurer, Judas—as evil communications always are corrupting. (1 Cor. 13:33) This final lesson from their great Teacher was a very impressive one upon the eleven, whose hearts probably were in the right condition to receive the reproof and the lesson, but upon Judas, although his feet also were washed, the effect evidently was

not favorable. The spirit of evil which had entered into him before the supper—the desire to obtain money, and the proposition to obtain it by betraying the Lord, evidently continued with him, and instead of being moved aright by our Lord's humility and service, he was the more moved in the opposite direction—to think little of him. So it is with all who have professed the Lord's name in every time. Those instructions, examples and experiences, which are working out blessing and proving beneficial to some, are proving injurious to others. The Gospel, in its every phase, is either "a savor of life unto life, or of death unto death." As it was God's goodness and mercy that hardened Pharaoh's heart, so it was the love and humility of Jesus that hardened Judas' heart, and these principles are still at work, and may be witnessed in the harvest siftings today.—2 Cor. 2:16; Exod. 7:13.

After accomplishing the work of washing the feet of all, our Lord resumed his outer garment and reclined again at the supper (this was the Passover Supper—the Memorial Supper of bread and wine being instituted afterward). Our Lord now improved his opportunity and explained to them the meaning of what he had done. He pointed out to them that this menial service did not signify that he was not the Lord and Master, but did signify that as Lord and Master he was not unwilling to serve the lesser members of Jehovah's family, and to minister to their comfort, even in the most menial service; and that they should not have been unwilling, but glad, to have rendered such service one to another.

The example which our Lord set was not so much in the kind of service (feet-washing) as in the fact of service. Nothing in this example, as we understand it, was in the nature of a ceremony to be performed by the Lord's people, annually, weekly, monthly, or at any other time; but the principle of his service constituted the *example*, and is to be observed amongst his followers at all times—they are to love one another and to serve one another, and to consider no service too menial to be performed for each other's comfort and good.

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own feet and have them clean, and then that each should wash one another's feet ceremoniously, is contrary to his *example* which he instructs us to follow. The example was a *service*, and not an inconvenience and ceremony.

Once a year, on the day before "Good Friday," the pope washes the feet of twelve aged paupers, who are brought from the streets and duly prepared by a preliminary washing in private. The pope's ceremonious washing is done in the presence of many notables. A similar ceremony is performed annually by Emperor Joseph of Austro-Hungary. Neither of these ceremonies, however, is, to our understanding, according to our Lord's example, but contrary to it—likewise the ceremonious washing performed by some denominations of Christians.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to the members of his body. The whole thought is contained in his words, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another]."—Verses 16, 17.

Feelings of emulation, strife and vain-glory seem to specially beset many of the Lord's people who are possessed of any degree of talent or ability or honorable situation in life, and especially those who are in influential places in the church; and while these, therefore, need to be specially on guard against this besetment of the flesh, it should not be forgotten that, as some one has said, "There is a pride that looks *up* with envy, as well as a pride that looks *down* with scorn." The Lord's followers are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to him. "The Lord resisteth the proud, but showeth his favor to the humble." Hence all who would abide in the Lord's love have need to be very careful along this line—to keep very humble, very lowly in conduct, and particularly in mind.—Jas. 4:6; 1 Pet. 5:5.

"LO, I AM WITH THEE!"

The "Lord of the harvest" be near thee,
To comfort, and strengthen, and aid:
His "presence" be with thee to cheer thee,
In sickness, and sorrow, and shade!

May he lead thee to heights of ambition:
To *service* for great and for small;
The "fire" of the Christ-life within thee,
Consuming the sacrifice all.

—J. W. WATTS.

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VIEWS FROM THE WATCH TOWER

As pointed out in these columns as long ago as 1880, "Christendom," since 1878, is passing through the sifting and testing of the close or "harvest" time of the Gospel age, foretold by the apostles: a sifting which is to result in the fall of many in nominal Spiritual Israel. "A thousand shall fall at thy side, ten thousand at thy right hand: but it shall not come nigh thee [the true saints, the *body* of Christ], only with thine eyes [enlightened by the spirit of the truth] shalt thou behold the reward of the unfaithful,"—Psa. 91:7, 8.

The prophet describes the testings of this evil day, or day of falling. Its "*pestilence*" of infidelity he describes as operating secretly, hidden, as in the night darkness—spreading spiritual sickness and death among the millions who outwardly confess, saying, Lord, Lord, while their hearts are far from him. Its "arrows" of "bitter words" (Psa. 64:3), slanders and misrepresentations of the faithful, he shows will be open as at "noonday;" yet these "arrows" will not harm the faithful, for they "shall never fall" (2 Pet. 1:10-11), but, glancing off them, all others than the pure in heart will be caused to fall. The real enemy, as the prophet shows, is the great adversary, Satan, the "fowler," the ensnarer—his human agents being found amongst the deceived ones: and he prefers the most talented and influential he can obtain.

He is finding thousands of these amongst the professed ministers of Christ who, seeking honor one of another and not solely divine approval, are anxious to pose as "advanced thinkers," "higher critics," etc. These read, more correctly than do the masses, the trend of sentiment, the revolution of religious thought from faith in the *ransom* for sinners paid by the precious blood of Christ, to a theory of Evolution and self-development. They perceive that a large proportion of the "best educated" laymen as well as themselves already are Evolutionists and anti-ransomists: they are anxious to be considered *leaders* in thought among their flocks, but not anxious to alarm and drive off any of the "sheep," and especially are they thoughtful of those who have the long golden fleece.

Cases like that of Prof. Charles A. Briggs of the Presbyterian church, who stated himself so plainly as to arouse the laity to demand his trial for "heresy," are exceptional and purely accidental—the results of miscalculation. Professor Briggs, finding the Evolution and higher criticism ideas so popular amongst the theological students, miscalculated the general ripeness and readiness of Presbyterianism on this line. He supposed that he would be famous in a night—he *knew* correctly the sentiments of his own presbytery and the "upper classes" of Presbyterians with whom he came in contact: he did not realize that the Presbyterians of the "back-woods" were so unprepared to welcome him as a new Moses. Others more cautious, not only in Presbyterianism but in all denominations, waited to note the effect. The public did not applaud Professor Briggs, and hence he was deserted, and in the interest of peace became a heretical "scape-goat," and was allowed to wander off unhonored into the fold of the Episcopal church and into silence.

But the heresy which Professor Briggs expressed *too soon* is growing, spreading everywhere, in all denominations: it is being "wisely," secretly, presented by ministers and Sunday-School teachers everywhere, and if we understand the Scrip-

tures aright, it will not be long until all but the heart-consecrated children of God will be poisoned by it.

But when we say that nearly all will *fall*—"a thousand shall fall at thy side"—we do not mean that they will all fall into open immorality, nor that they will abandon church organizations, nor that the fallen ones will even know that they have fallen. On the contrary, the fallen ones as usual will think that they are rising higher and higher—getting rid of error, etc. They will be thoroughly blind to the fact that with the errors and superstitions they are getting rid also of the truths and the faith which alone constituted them Christians in God's sight. This is the sense in which Babylon is falling, since 1878, and hence God's call, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

BIBLICAL CRITICISM AMONG METHODISTS

The public was surprised indeed to read among the press dispatches of March 7th, published in the leading journals, under startling head lines—

"The Rev. S. P. Cadman Applauded, When He Reads a Paper Holding that the Good Book Cannot be the Rule of Faith. He Calls Attention to its Discrepancies and Says the Church Will Have to Make a New Ruling on Inspiration"

It seems that the Methodist ministers of New York and vicinity have of late been discussing at their Monday gatherings some of the Bible's "errors," as viewed by agnostics and "higher critics,"

—That Joshua commanded the sun to stand still.
—That the Red Sea divided before the Israelites.
—That Jonah was in the belly of a fish three days.
—That Aaron's rod turned into a serpent.
—That Moses tapped a rock and waters gushed out.
—That the earth swallowed up Achan and his companions.
—That Shadrach, Meshach and Abed-nego were in the furnace unharmed.
—That God spake to Moses out of a burning bush.
—That Daniel stayed unhurt in a den of lions.

On Monday, March 6th, Rev. Cadman read a paper affirming, *"That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men."*

About four hundred ministers were present, and on the rising of the speaker and the announcement of the topic the clerical audience expressed its sympathy with their brother in that he was willing to champion their views in so bold a statement of it, by hearty applause. The gentleman had not finished when the appointed time expired and "his auditors were so deeply interested in him that they readily voted that he finish. When he sat down the preachers loudly applauded the discourse," says the press report.

We quote from the published reports of the discourse which we have not seen denied in Methodist journals, although a month has since elapsed:

"This bold, portentous utterance—involving the most radical departure from accepted tenets of the Methodist church since its very foundation—was made before the most representative body of Methodist clergy in America. It included the vast majority of the preachers of Greater New York. It is the first announcement of an impending controversy, which may shake the Methodist church to its very foundation stones.

"The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the adoption of a new constitution for the United States. It places the Bible on the basis of historical works on other than divine subjects: it rejects the authenticity of all parts of Holy Scripture which are repugnant to human reason.

"Undermining the Basis of their Faith

"As Mr. Cadman himself said yesterday, the Bible was accepted as the true source of authority and inspiration by Martin Luther when he established the Protestant church. Luther made the Scripture the base of all faith. It is now proposed to abandon the teachings of the early fathers of the Protestant church.

"The speaker referred to the Old Testament, half of whose pages, he said, were of unknown authorship. The New Testament likewise contained contradictions. The Bible, the church, the ministry, he said, were agencies. The true source of inspiration was neither a book, nor a church, nor a ministry, but the living Christ himself.

"The weekly meetings of the Methodist ministers take place in the Methodist Book Concern building, on Fifth avenue. They are held in secret. The congregations have not known anything concerning the discussion of this vital change in doctrine. This publication will be the first intimation they will have had that the faith in which they have been reared is threatened with an organic change that will make it no longer the faith of Wesley.

"It also goes without saying that the enunciation of this proposition will not tend to heal the differences between the Methodist Church North and the Methodist Church South, which were rent apart by the civil war, for the Southern church has rejected time and time again kindred innovations.

"But Mr. Cadman insists that whatever the church may decide on the question in the future, it will not destroy the belief in the chief and final source of Christian inspiration, a belief in Christ, the Son of God.

"In taking up his subject the preacher stated the proposition which he would prove:

" 'That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men.'

"The Two Criticisms

"The speaker referred to the great change which had taken place in the methods of Bible criticism within the last fifty years. There should no longer be any confusion between literary criticism and the criticism of inspiration. It had been said in former times by authorities of weight that the two criticisms conflicted. This was not true. They were not on the same plane. Inspiration appealed to the spiritual ear. Literary criticism was addressed to an ascertainment of facts from a human standpoint. Mr. Cadman illustrated his meaning by saying that it was one thing to examine, classify and discuss the mechanism of a great organ, and another to pass judgment upon the music which proceeded from it. No literary criticism could affect the divine music breathed into the soul of man by the life of Jesus Christ.

"The Bible, he said, was compiled much as is any other book. It was written from the records and witnesses of the time. It had been impossible to determine the authorship of much of the Old Testament. Half of its pages, said Mr. Cadman, were of unknown authorship. The same was in a measure true of the New Testament. Matthew, Mark, Luke and John differed in quoting words said to have been pronounced by Christ upon a given occasion. Parallel passages were not alike.

"Mr. Cadman referred to that much-discussed question of Christ's reference to the miracle of Jonah and the whale. Those who have taken the Old Testament in its entirety, believing all and every part of it, have based their theology in part upon Christ's reference to Jonah, when, in Matthew 12:39, 40, he said:

" 'But he answered and said unto them: An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the Prophet Jonas.

" 'For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth.'*

"There had been, the preacher said, a great conflict upon this speech of Christ. It had been particularly a bone of contention, because as a matter of fact Christ did not remain in the earth three days and three nights, but two nights and a day. Mr. Cadman said that he had settled the matter in his own mind by saying that he was willing to suffer from the disease of suspended judgment so long as he knew that Christ did arise. It would always be impossible to reconcile the facts of Christ's burial with the facts of his alleged statement, and it would be forever useless to discuss whether he had ever said what St. Matthew attributed to him, or whether he had lain as St. Matthew quoted Christ as saying he would lie. But this should never deter Christian men from believing in the Christ and in his life.

"When Luther separated his followers from Papacy he had turned from priests and priestly interpretations of the Bible to the Book itself. He had placed the Bible before mankind as the source and authority for inspiration. Mr. Cadman said he regretted that these early fathers of Protestantism had not gone further and urged as the highest source of inspiration Christ himself.

"The speaker said that the trend of thought among the best minds in the Methodist church during the last fifty years had been toward a better knowledge and a newer view of Christ himself rather than of the Bible. He said that there had been a vast increase in the number of the 'Lives of Christ' in the last decade: that the energy and force of Christ as the incarnation of God was becoming better understood every day. *He regarded as inevitable a restatement and a rejudgment of the church upon the infallibility and inerrancy of the Bible.*

"The Bible itself gave authority for a belief that God was in the ocean, in the firmament, in the rocks. Science's contribution to the knowledge of mankind went hand in hand with a belief in God. By this statement he did not mean to agree with those philosophers who had used the word God as a peg on which to hang their vagaries; but nevertheless he believed

* See explanation in our issues of April 1, '97, and March 1, '98.

in the demonstration of God in the seas, in the mountains, in the various forms of life on this planet.

"There were means of salvation outside of and beyond and before the Bible was written. That must be conceded by every one. The Bible was an agency, the church was an agency, the ministry was an agency.

"The church had dabbled too much in the distant streams of theology. It had examined the streams, but not the source, which was alone pure. The streams had been polluted by conflict and dissension.

"The ministry had taken up too much time in unraveling knots of theology to the neglect of God himself.

"The leading authorities of the church had discussed the questions involved in the parables of Christ. It had been urged that even if the events named in the illustrations the Lord used were not of actual fact, that did not destroy their value as moral lessons. So, also it had been urged that if the story of Jonah and the whale had been an allegory like Bunyan's 'Pilgrim's Progress,' it nevertheless had force and effect, for the Prophet Jonah without doubt stood on a very high spiritual ground.

"But whatever position the church took—whether it held that the Bible must be accepted, as it stands, as the revealed truth, as the Word of God, as compelling faith because it was the Word of God, or as a historical document, valuable, ineffably valuable, because of its real substance—the decision would never affect the faith of Christian men in the Holy Trinity—in God the Father, the Son and the Holy Ghost."

With more zeal than discretion the Rev. J. B. Gallaway of the Third Presbyterian Church of Paterson, N. J., put in an appearance among the Methodist ministers the following Monday, apparently to criticize Rev. Cadman's position, but he was soon identified and his voice drowned by applause for Rev. Cadman, and amid cries of "Put him out!" the gentleman was gently hustled out "in a decidedly ruffled condition."

When the press reports were published the New York M. E. "divines" were astonished that their views should be considered extreme—Rev. Cadman no less than the others. They had been so united in their views that they were surprised that the reporter should think them strange. It was another case of honesty among preachers to an extent the public cannot yet appreciate. But the public of "Christendom" is following these leaders rapidly: if only the leaders have yet *lost* faith in the Bible and its doctrine of the ransom, the others are rapidly *losing* this—the saving "faith once delivered to the saints."—Jude 3.

Interviewed by a reporter, Bishop E. G. Andrews, who was present during the address, said, "I do not care to discuss the question." Bishop Stephen M. Merrill, who was not present, said, "I don't want to think of it. It will not amount to much, anyway. I have nothing to say either of Cadman or his nonsense." Rev. Cadman himself said of the matter:

"I was surprised when I saw the article in the Journal. I regard my paper as a *conservative statement of the trend of modern Methodist theology*. The questions I have discussed must be settled sooner or later. I have no objection, under the circumstances, to the publication of my views."

We are to understand, then, that, bold as these words may appear to some, they were not half the truth, but a *"conservative"* statement. And they represent the *"trend* [or tendency] of modern Methodism." This is just what we are emphasizing —the movement is going on and on, in the same direction with increasing momentum, not only among Methodists, but among all classes of Christians who do not now receive the sealing in their foreheads.—Rev. 7:3.

* * *

When we remember how nearly our own feet came to slipping in this same manner thirty-one years ago, it gives us great sympathy for others. At that time, confused by the contrary doctrines of Christendom and the irreconcilable antagonism of many of its chief teachings (*in re* hell, etc.) to the simplest kind of justice and reason and love, the writer concluded, much against his will, that he must abandon the Bible as an *inspired standard:* he would regard its writers not as knaves, but as well-intentioned though deceived men. He would give most credence to the New Testament writers, yet could not regard them as inspired or reliable, because they believed the Old Testament prophets to have been inspired and quoted their words as inspired. He reasoned, as others are doing today, that if the New Testament writers had been inspired, they could not have been deceived *in re* the Old Testament writings; and that the inspiration of the apostles could not have been plenary or direct, but merely an inspiration in a secondary sense, as we sometimes use the word, when we say that music is inspiring, or that the truth is inspiring to all who receive it into honest hearts.

Exactly like Rev. Cadman, his mind centered upon Christ as the great revelation of God to men, and he would hold to Christ, even though he felt that he must drop the Bible as a standard.

But *what* should he believe respecting Christ? was the next question. How could he determine which of the apostolic statements were true, and which were their "mistakes?" He soon saw that, if he considered himself able, *qualified* to select the wheat and reject the chaff of apostolic testimony, he would be obliged to consider himself *greater* than the apostles—more inspired than they. Of humble mind, he could not do this which many today have no hesitancy in doing. He looked again at the plain, unvarnished tale of the New Testament and noted that the apostles displayed no evidences of fanaticism, and that all their reasonings and deductions were eminently moderate and logical. He noted also their purity of life and of teachings, their unselfishness and self-sacrificing zeal, and concluded that these matters must be given weight; and that such cool, noble, zealous men should not be accused either of knavery or fanaticism, when they claimed special endowment with power and wisdom for their particular work.

Coming to the consideration of our Lord Jesus, he concluded that he was dependent upon these witnesses for all that he knew respecting him who "spake as never man spake," and that he could not consistently accept a part of their testimony as truthful and reject another part. Further reflection pointed out that our Lord himself, according to these honorable witnesses, quoted from the Old Testament in a manner which clearly testified his faith in the divine, plenary inspiration of the prophets and in the general correctness or truthfulness of its merely historical portions—Jonah and the great fish; Noah and the flood; the destruction of Sodom and of "Lot's wife," etc.

The question then was between rejecting *all* or accepting *all.* Carefully and prayerfully he considered the matter and reached the conclusion that he had never yet examined the Scriptures purely on the merits of their own testimony. He had followed the usual custom of judging the Bible in the light of what the various creeds of Christendom *say* it teaches: and yet he was aware that these various creeds in many particulars directly antagonize each other. He resolved to thoroughly investigate the Bible, to see what *its* theory might be, interpreted by itself to a mind stripped of all reverence for human tradition, and willing, yea desirous to find in the Scriptures a divine revelation. He felt his need of a standard or test of truth; he felt that he dare not trust or lean to his own understanding—nor yet to the understanding of others, on questions so wholly beyond human knowledge and experience. He felt, moreover, that it is but reasonable that we should expect that God, having wise, just and loving plans and purposes respecting mankind, should make some *revelation* thereof, that would be reasonable and understandable to those in harmony with him and desirous of knowing and doing his will, however hidden and obscured from others.

The results of these investigations are well known to WATCH TOWER readers, and are set forth in the volumes of the MILLENNIAL DAWN series. We found that for centuries various sects and parties had split up the Bible doctrines amongst them, blending them with more or less of human speculation and error; and that the misplacement of the truth frequently made of it gross error. We found the important doctrine of justification by faith and not by works had been clearly enunciated by Luther and more recently by many Christians; that divine justice and power and wisdom were carefully guarded, though not clearly discerned by Presbyterians; that Methodists appreciated and extolled the love and sympathy of God; that Adventists held the precious doctrine of the Lord's return; that Baptists amongst other points held the doctrine of baptism symbolically correctly, even though they had lost sight of the real baptism; that some Universalists had long held vaguely some thoughts respecting "restitution." And so, nearly all denominations gave evidence that their founders had been feeling after truth; but quite evidently the great adversary had fought against them and had wrongly divided the Word of God which he could not wholly destroy.

Our work since has been to bring together these long scattered fragments of truth and present them to the Lord's people —not as *new*, not as *our own*, but as the Lord's. So far from desiring to *make* something new, we are most careful to avoid both in letter and spirit either taking from or adding to the Word of the Lord; for we are fully convinced that "the Word of God is sufficient," "that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:17.

What blessings, what riches of grace, have come to us and to others of the household of faith through this bringing together of the jewels of divine truth so long scattered amongst

various denominations and misset in tarnished human theories! What harmony, what beauty, what refreshment we now have in that which before was insipid, incongruous and distracting! How firm a foundation we now have for faith, hope and love! What a contrast to our former vague hopes, dim faith or credulity, and cold love—three-fourths fear!

But as we claim that what we present is not *our own*, not *new*, but "The Old Theology"—so old that it had been lost sight of for centuries—we must disclaim any credit even for the finding and rearrangement of the jewels of truth. "It is the Lord's doing, and it is marvelous in our eyes." The writer wholly disclaims superior ability or qualification for the reorganization of the truth in its present solidarity. As the time had come for the bringing together of the scattered thoughts of past centuries in the marvelous inventions of our day—so the time had come for the bringing together of the fragmentary hopes and promises of God's Word scattered through Christendom. To deny that the Lord has simply "poured out" this harvest time blessing of "present truth" in his own due time and in his own way, would be as wrong as to claim it as of our own invention. "Poured out" exactly expresses the truth on this point, too, for he neither "burned the midnight oil," nor racked his brain, nor otherwise forged the chain of truth with heavy sledge blows of human reason on the anvil of knowledge. On the contrary, it came gradually, silently, as comes the morning dawn: the only effort necessary was to keep *awake* and face in the right direction. And the greatest aid in so doing was the effort put forth to awaken others of the "household of faith" and point them to the light and in turn to urge upon them the necessity for serving also, if they would overcome the lethargic "spirit of the world," and be ready to go in to the marriage of the Lamb.

To deny that the "marvelous light" of present truth is of the Lord's providence as truly as was the light of the Jewish "harvest," and the lesser light of the period of "The Great Reformation" would be to deny that we are in the "harvest" of this age, in which the Lord specially promised his people just such refreshment—"meat in due season," "things new and old"—set forth afresh under his own supervision.

In view of the fact that we are in the testing time, when (in the church) every man's faith and works are to be tested "so as by fire" (1 Cor. 3:15); in view of the fact that we are now in "the evil day" when the question is not so much, Who shall fall? but, "Who shall be able to stand?" (Rev. 6:17) what shall we conclude respecting the *conditions* on which one may "never fall," but have an abundant entrance to the kingdom now near at hand?—2 Pet. 1:11.

Several conditions are laid down in the Scriptures.

(1) All of the "brethren" will be awakened in season to put on "the *whole* armor of God" as in contrast with the small pieces of the armor worn by various denominations in the past —"in the night." Whoever shall be left asleep and in darkness and thus not prepared to "stand" in this evil day, will thereby make it evident, whatever his professions, that God who readeth the heart did not find him worthy of the light of present truth. "Light is sown for the righteous, gladness for the upright in heart."—Psa. 97:11.

(2) All once awakened must be sufficiently appreciative of the "marvelous light" to rejoice greatly therein. They must also take heed, lest they become overcharged and spiritually drowsy by "the cares of this life," etc.; and must use energy in putting on the whole armor of God—not only the "helmet" to protect the intellect from the "fiery darts" of Evolution and agnosticism, but also the "breast-plate" of righteousness to protect the heart, and the "shield" of faith for use on all occasions as necessity demands; and besides these they must have the "sword" of the truth, the Word of the Lord—grasping it by the handle and not by the blade, that they may defend themselves and others in this conflict with the powers of darkness, with which this age ends. Lastly they must prepare for the rough pathway by putting on the "sandals" of full consecration to the Lord, even unto death.—Eph. 6:11-17.

(3) All such soldiers of the cross will be fiercely assaulted by the adversary, and, to be able to stand, must "contend earnestly for the faith once delivered to the saints."

(4) One of the final and most searching tests of these "brethren," and the one under which probably the most of those once awakened and armed will fall, will be—love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the kingdom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle John's statement—"Because he laid down his life for us, we ought also to lay down our lives for the brethren."—1 John 3:14, 16; 1 Pet. 1:22; 3:8.

This, like all other tests, will be most pointed and conspicuous during this time of special privilege and special trial in the end of the age. (Rev. 3:10) Let us consider how it will come that we may be the better prepared to meet it successfully. (*a*) It will recognize brotherhood neither along the narrow channels of sectarianism, nor on the unlimited plane of worldly disregard for the divine Word which declares for "the brotherhood of man." It will recognize children of the Evil One and children of God: and all of the latter will be esteemed and loved and served as "brethren"—all trusting in the precious blood of Christ for forgiveness, and fully consecrated to the Lord's service.

(*b*) If such are seen anywhere, in "Babylon" or out of her, asleep, fettered and blinded by false doctrines and superstitions, by a soldier of the cross who has gotten awake and put on the armor, it is his duty, as it should be his pleasure, to speed to his relief in the wisest and best and quickest manner. Self-ease, self-repute nor any other self-ish spirit must hinder him; the spirit of love must energize him to do all in his power—even to the laying down of his life—for the brethren. All who have this spirit must yearn to help those in danger of losing their hold upon the Lord after the manner of those now blindly leading them into unbelief.

(*c*) The same spirit of the "Captain" (Heb. 2:10) will lead him not only to so love the brethren that are still asleep, but if possible to be still more ready to lay down life for brethren who, like himself, have gotten awake and are putting on the armor. He will sympathize with their trials by the way and assist them to put on the sandals and to adjust every piece of the armor. Should any be specially weak and liable to stumble he will not despise him, nor revile him, even as the elder brother, the Captain, would not do so. On the contrary, he will be the more watchful and helpful toward the weaker, even though he most enjoy himself in the company of the stronger. This is not the time for the strong to gather by themselves for mutual admiration and enjoyment—that will come later on to all such who so love the brethren as to lay down their lives on their behalf. These will hear the Master say, "Well done, good and faithful servant: enter into the joys of thy Lord."

* * *

Only in the light of present truth is the Bible explainable to reason. In its light we see that certain books are inspired directly, others, historical, needed not inspiration, but merely supervision of the Lord, that the truths appropriate for each age might be so stated as to be understood by the consecrated class, the "brethren," under the guidance of the spirit in due time.

Only from the *inside* can the great plan of God be seen and appreciated, and only the "brethren" are admitted to this inside view. "If any man will do his [the Father's] will, he shall know of the doctrine."—John 7:17.

"I AM THE WAY, THE TRUTH AND THE LIFE"

APRIL 23.—JOHN 14:1-14.

After washing the disciples' feet, and after the sop had been given to Judas, and he had gone out; and after telling the disciples that they all would be offended that night because of him, and answering Peter that he would deny him thrice before the cock crew, we may well suppose that the hearts of the eleven were heavy, disturbed, troubled with fearful forebodings. Had they indeed been deluded, or had they misunderstood the Master when he told them that he was the Messiah, the heir of the kingdom, and that they should sit with him in his throne? How would they interpret his language, seeing that only five days before he had received the hosannas of the multitude as the Son of David, the King of Israel, when riding on the ass? What could it mean that the Master was now "exceeding sorrowful" and spoke of betrayal, and of their dispersion and of his own death?

It was in answer to these their troubled thoughts that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th and 17th chapters of John's Gospel, beginning—"Let not your hearts be troubled: ye believe in God, believe also in me."

The apostles were already consecrated to God as his servants, before they came in contact with Jesus; they already believed in God, trusted in him, were Israelites indeed without guile. This is testified to further by our Lord's prayer, in which he says, "Thine they were, and thou gavest them me." The trouble in their hearts was not in respect to the founda-

tions of their hopes, for these were all established. They not only knew and trusted God, but knew and trusted also the promises of God respecting the kingdom and the blessing that should come to all the families of the earth through it. The whole question before their minds was respecting Jesus:—Was he indeed the Messiah, or had they built some false expectations upon his wonderful words and deeds? How should they understand it if now, after three and a half years of ministry he should die at the hands of his enemies, instead of establishing his kingdom and subduing all things to himself, as they had expected? He had said that he was going away, and that whither he went they could not come. How could they understand these matters, and harmonize them?

They had not yet learned the meaning of the words which early in his ministry our Lord had addressed to Nicodemus—"Except a man be born again, he cannot *see* the kingdom of God;" "Except a man be born of water and of spirit, he cannot *enter into* the kingdom of God." (John 3:3, 5) But these were spiritual truths, and could not be appreciated until Pentecost would bring them the anointing of the holy Spirit, and permit them to "comprehend with all saints the lengths and breadths and heights and depths" of the divine plan. But they did need some comfort, and the Master proceeded to give them the best and the strongest spiritual food, instruction, that they were able to receive. He had many things to tell them, but they could not bear them then, could not understand them, until the anointing of the holy Spirit would prepare their hearts.

Our Lord began by reviving in them their faith in the Father and in his plan, saying, "Ye believe in God, believe also in me," recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father in word and in deed, and inasmuch as you have seen the Father's power unto good works manifested in me, let faith's anchor hold; continue to trust me, continue to have confidence, and you shall have a blessing; wait for the development of the divine plan, and it will more than satisfy your highest expectations. You are perplexed because I said that I am going away—going to the Father, but let me explain to you that my going is in your interest: I go to prepare a place for you in my Father's house of many apartments; and as surely as I do this I will come again and receive you unto myself, that we may henceforth be together forever.

Thus, in a few words, the Master declared the work of the Gospel age, pointing to his second advent and the glorification of the church at the end of the age. He did not here stop to give them detailed explanations of the trials of faith and of patience through which they must pass; this he had done on other occasions, warning and cautioning them (Matt. 24); now their hearts were troubled, and he would merely console them with the assurance that his going away was necessary, that his second coming would be certain, and that the gathering of all to everlasting fellowship with him in the mansions prepared was assured.

The Father's house is really the universe, and figuratively speaking heaven is his throne, the earth his footstool. Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. In the divine arrangement a provision had been made for man when in harmony with God, before the fall, but by reason of sin all of man's rights to a place in the everlasting abode of the just had been forfeited, and at the time of our dear Redeemer's discourse he was in the world for the very purpose of redeeming man and all his forfeited rights and possessions. (Luke 19:10; Eph. 1:14) The purchase had not yet been completed—our Lord intended to finish the arrangements therefor within a few hours at Calvary. But this would cost the sacrifice of himself—the full surrender of the man Christ Jesus as a man, and he could be with them no longer as a man. The hope was that by his obedience to the divine will he should not only redeem Adam and his race by the sacrifice of himself, the man Christ Jesus, but that he would be raised from death to a new nature on a higher plane—the divine nature. Thus it was necessary that he should go away from them as the man Christ Jesus, and that they should see him no more as the man, but that in due time, at his second coming, they also should be "changed" from human conditions to spirit conditions, and "be like him and see him as he *is*."—1 John 3:2.

It was necessary also that, after laying down his life, he should ascend to the Father and present his sacrifice as on man's behalf, as man's ransom, and this he did. The Pentecostal blessing was the divine attestation that the sacrifice for sins was accepted of the Father on man's behalf, and that hence the resulting blessing came forth upon all who accepted Jesus as their Redeemer.

The interim between our Lord's death and his second advent is not long from any standpoint of faith. (1) It is not long from God's standpoint, for, as the Apostle Peter declares, "A thousand years are as one day" with the Lord. (2 Pet. 3:8) (2) It is not long from the standpoint of true believers, for to none of them is the average of life and waiting above fifty years. We are not to take the longest and most incongruous view of this period—not to feel as though we had been living for eighteeen hundred years in waiting expectancy: "Sufficient unto the day is the evil thereof," and sufficient to each individual is his own share in the trials, polishing and preparations for the coming of the Bridegroom to receive him unto himself. While it is an affair of the church as a whole in one sense of the word, it is an individual affair in the most important sense of the word to each of the Lord's followers.

"And whither I go ye know, and the way ye know." For three years our Lord had been making himself known to his disciples, and also making them acquainted with the Father's character; and hence, when he now informed them that he was going home to the Father, they were to feel that they knew the Father better than ever, and could better than ever appreciate such a home of righteousness and true happiness as he would provide and maintain. Moreover, their experience with the Lord, and under his instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. Hence our Lord's declaration, "I am the Way, the Truth and the Life: No man cometh to the Father but by me."

Our Lord was the "Way" in that only through his sacrifice, the "ransom," imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "Truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. He was the "Life" in that all the race was dead, under divine sentence—had forfeited the rights of life—and none could come again into life conditions except through him—through the life which he gave for ours. Thus he is our Ransom, or Way; our Teacher or Instructor in righteousness, in the truth, and our Life-giver; "Neither is their salvation in any other." "No man cometh unto the Father but by me"—no man need hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life.—Acts 4:12; John 14:6.

And so also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial age. And as the Lord, by his sacrifice and offering, opened for the Gospel church, his bride, an abode in the heavenly division of God's mansion, or house, so by the same sacrifice he redeemed and will restore and give to mankind (to as many as obey him—Acts 3:23) a home in the earthly divisions of the Father's house, which will then again become a Paradise of God.

Much as the apostles esteemed the Master, it was difficult for them to grasp the thought of his perfection—that he was the very image of God in flesh. (1 Tim. 3:16) They had heard him tell, and indeed knew also from the Law that "God is a spirit"—not flesh, and hence not visible. They had heard him declare previously, also, "No man hath seen God at any time; the only begotten Son, . . . he hath revealed him." (John 1:18) But they had never grasped the thought that in seeing Jesus they saw the most that was possible to be seen of the divine character—its likeness, its *perfect image* in flesh. It was therefore necessary that the Master should call their attention to this fact, saying, "He that hath seen me hath seen the Father." He did not mean them to understand that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. (John 14:28, 10) Nor did he mean them to understand that in seeing him they had seen an invisible being, as God is invisible. He did mean them to understand that in seeing his character, his motives, his love, they had seen a true expression that most faithfully represented the Father in all these particulars.

He would have them understand the unity subsisting between the Father and himself, his will was buried into the Father's will, he would have no other—"Not my will, but thine, be done." He would have them understand that the Father, by his power, by his spirit, dwelt in him also, so that his words and works fully and completely represented the Father. He declared to them that the works which they had witnessed during his ministry fully attested this power of the Highest resting upon him and operating through him. And this seems to have satisfied the apostles, bringing rest to their hearts.

As a further explanation of the necessity for his going to the Father, our Lord declares that as a result of his going his followers should do greater works than he had done. It may perhaps be proper to think that some of these "greater

works" will occur after the kingdom has been established—the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at his first advent, for then his greatest work was the awakening of the sleeping ones without bringing them to the full perfection of human nature.

But in our opinion this is not the only sense in which the Lord's followers are to understand that their works shall be greater than those of the Master. The Lord's works were on a fleshly plane as a matter of necessity. The holy Spirit had not yet come—could not come until after he had given the *ransom price* and had presented it to the Father, and it had been accepted. Consequently, those to whom he ministered (even his disciples, not being begotten of the Spirit) could not be instructed from that standpoint. Their ears were heavy as respected earthly things, but in regard to heavenly things they could understand nothing; for, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." It is since Pentecost that "God hath revealed them [spiritual things] unto us by his spirit," which "searcheth all things, yea, the deep things of God."—1 Cor. 2:10, 14; John 3:12.

In the midst of the house of servants, not yet begotten of the Spirit—not yet granted the privilege of sonship (John 1:12), our Lord could do and teach on no higher plane than the earthly, except as he "spoke unto the people in parables and dark sayings," which in due time the church would understand, under the leading of the holy Spirit. It was in consequence of this that our Lord's miracles were all physical, and his plain understandable teachings were all on a plane appreciable by the natural man.

But when the holy Spirit was come, after Pentecost, the Lord's people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach a Gospel by which many "passed from death unto life" in a much higher sense. And these privileges of these still greater works are yet with the Lord's people. Blessed are those who appreciate their great privileges, and are about the Father's business with energy, with zeal. But those who, having received a talent of the Lord, bury it in the earth—in business, in pleasure, in society—cannot expect to be received of the Master at his second coming, nor to hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

As indicating how fully he would still continue to be the active agent of the Father in all things relating to the church, our Lord assures us that such things as we ask of the Father he (*Jesus*) *will do for us*, that the Father may be glorified in the Son. The Father hath committed all things into the hands of the Son; nevertheless, in everything the Son acknowledges the Father and gives glory to his name.

WILL MY NAME BE BLOTTED OUT?

If any name, written in the Lamb's book of life, is blotted out, whose fault will it be? Not the Lord's, surely; for he is not only willing but anxious for us to continue in his fellowship.

Similarly, if your name be dropped from the lists of ZION'S WATCH TOWER, remember that it will not be of our intention or desire. Every provision has been made that all of the Lord's people who desire its helping hand along the narrow way to life may have it—for a dollar a year, if they are able to pay, or free, on request, if unable to pay.

Many of "the Lord's poor" deny themselves the visits of the TOWER for various reasons; some, because they "do not wish to go into debt." They overlook the fact that they are already in debt to the Lord, and that the WATCH TOWER is the Lord's, and is held as trust or stewardship for him—for his people.

Others "have a little proper pride," as they would say, and do not desire "charity." It seems to us that any pride which would lead us to starve ourselves spiritually would hardly be a *little* nor a *proper* pride but a very improper pride which would be very offensive in the sight of our Lord. Possibly this is your *test:* possibly the Lord has reduced you to humble you, and if not humbled by his disciplines, you will be rejected. Remember the Apostle's words, "God resisteth [is opposed to] the proud, but giveth grace [favor] unto the humble." Let us, then, humble ourselves under the mighty hand of God, that we may have his grace more abundantly.

Others will say, I am not so poor that I cannot afford to pay the small price, but *just at present* I cannot spare the money. Very well, send us a postal card, saying: Please continue my WATCH TOWER for 1899, and expect remittance later. This will be very agreeable to us. And, if later your prospects should become still less bright, and you write us to that effect, requesting that the debt be *canceled*, we will do so most cheerfully. Any way, so that we do not lose from our list any who love the Lord and his present truth. In times of adversity you specially need spiritual helps, that your experiences may be profitable, and work out such blessings and graces as will prepare you for an inheritance with the saints in light.

Thus we make the way as clear as possible for all to come to the Lord's spiritual table. But we must insist that each one apply for himself yearly—otherwise our list would be made up largely of persons who cared little for the truth, and persons removed to other localities, and of the dead.

"HE SHALL GIVE YOU ANOTHER COMFORTER"

APRIL 30.—JOHN 14:15-27.

Continuing his discourse to his troubled disciples at the time of his instituting the Memorial of his own death, our Lord not only promised to come again and receive them to himself in due time, but additionally he promised the Comforter, the holy Spirit, during the interim of his absence. Since he was about to lay down the human nature he could no longer be with them as the man Christ Jesus—in his resurrection he would become again a spirt being like unto the Father, and could no more be seen by his disciples than the Father could be seen by them, until the time would come when the entire church, complete, would be "changed," made "like him" (and like the Father) and see him, and be with him, and share his glory. His resurrection "change" made necessary either the leaving of his disciples alone, without any help or aid during the Gospel age, or else that help be granted them in some other manner. The few occasions on which our Lord appeared to his disciples after his resurrection, for a few moments each, were miraculous manifestations, simply for the purpose of assuring them that he was no longer dead, and that having risen from the dead he was no longer controlled by human conditions. Hence, as a part of the lesson, the flesh bodies in which he manifested himself appeared miraculously and disappeared likewise—he came and went as the wind.—John 3:8; Luke 24:26, 31; Acts 1:3, 4.

The holy Spirit would be another Comforter, but the comfort would be of the same kind. Indeed, our word "comfort" does not properly represent the thought of the text, which rather is, to strengthen, to sustain. The holy Spirit would not be merely a consoler of woes, a soother of fears, in the sense of our word comfort, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit to come upon them for their correction in righteousness, and in order to make them "meet for the inheritance of the saints in light."

The holy Spirit or holy influence that should come to the church and abide with it through the age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the holy Spirit is the representative of the Lord Jesus with the church is so strongly put that sometimes the Lord himself and his spirit or influence are spoken of interchangeably; as for instance, when he said to them: "Lo, I am with you alway, even unto the end of the age." (Matt. 28:20) And again, "I will not leave you comfortless; I will come to you [through the holy Spirit]." And again, "In that day ye shall know that I am in my Father, and ye in me, and I [through the holy Spirit] in you, . . . and I will manifest myself to him [through the holy Spirit]. . . . And we [the Father and the Son] will come unto him, and make our abode with him [through the holy Spirit."—Verses 18, 20, 23.

Thus it is that those who receive the holy Spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to *see* Jesus, and have a new life begun in them. (Verse 19) They *see* with the eyes of their

understanding, and do not walk in darkness. They *hear* the voice of the Lord, saying, "This is the way; walk ye in it." They *taste* the good Word of God, and realize that he is very gracious. They *feel* the love of God shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love.—Isa. 30:21; 1 Pet. 2:3; Rom. 5:5; Col. 3:12, 13.

These experiences, however, are promised conditionally—they are not promised to those who have never heard of the grace of God, but to those who have heard, to "as many as the Lord our God shall call," who, hearing his commandments, are moved by responsive love to do them. Such have the Father's love, such have the love of the Son, and such shall have the fellowship both of the Father and the Son through the medium or channel of the holy Spirit. This is declared in the 15th and 16th verses, and again in the 21st, 23rd and 24th. Not only are faith and obedience of the heart necessary, before any can come into the spirit-begotten condition, but a continuance and growth in faith and in obedience are necessary in order to a continuance and growth in the spirit of holiness, or the holy Spirit, the spirit of fellowship with the Father and with the Son.

It is one thing to have a begetting of the Spirit, and quite another matter to attain to that condition urged by the Apostle, saying, "Be ye *filled* with the Spirit." (Eph. 5:18) The measure of our filling will correspond with the measure of our emptying of the spirit of self-will, and filling with the spirit of faith and obedience. And although the obedience cannot do otherwise than manifest itself in the daily life, nevertheless it is the obedience of the *intention*, of the *will*, of the *heart*, that the Lord regards in his consecrated people, and not merely the control of the earthen vessel. Hence, some whose hearts are thoroughly loyal to the Lord may be pleasing to him, while not the most pleasing to some of those with whom they come in contact; while others, "highly esteemed amongst men" because of outward moralities, may be an "abomination" in the sight of God, because of coldness or dishonesty of heart. (Luke 16:15) Nevertheless, he that hath the new hope in him, and the new spirit, will seek to purify himself, not only in his thoughts, but also in his words and deeds and all his affairs, inward and outward.—1 John 3:3.

It should not be overlooked that, although the holy Spirit, like all other favors, is of the Father, it, like all others of his gifts, comes to us through the Son, and not by any direct relationship between the Father and us. As we saw in our previous lesson that our prayers addressed to the Father are to be answered by the Son,—"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son: If ye shall ask anything in my name I will do it;" so we see in this lesson that the gift of the holy Spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus. "*I* will pray the Father, and he shall give you another comforter"—at my request and on my account the Father will do this for you. (Verse 16) The same thought is again expressed in verse 26, "The holy Spirit whom the Father will send in my name."

The lesson to us here is, that our only standing before the Father as yet is a *reckoned one*—in Christ, as members of his body—our Lord Jesus represents the Father to us and represents us to the Father. The comfort and strength of the holy Spirit imparted to us is the Father's, the spirit of truth, all of which emanates from the Father. It reaches us not directly, but only through our Lord and Head, Jesus. In a word, we have no standing whatever with the Father, and will not have any, until by his grace, through our Lord Jesus, we shall have been "made meet for the inheritance of the saints in light," and by the "change" of the first resurrection shall be perfected in his likeness, which is the divine likeness: then and thereafter, being actually perfect, and not merely reckonedly perfect, we may have an individual standing with the Father, but not before.

Hence it is that if any one lose his relationship to Christ through the loss of his faith in the precious blood, or through the loss of the holy Spirit, through wilful sin, such an one falls out of the protection, the care, the covering of Jesus, the Mediator of the New Covenant*—and falls into the hands of the living God, which means a judgment according to facts and works; and to all imperfect creatures this means death. (Heb. 10:31) Hence also the exhortation of the Scriptures, that we abide in him, that we remain under the blood of sprinkling, that we abide in his love.—John 15:4, 6, 10; 1 John 2:24-29.

Our Lord pointedly declares that he who does not seek to please him by conforming to his instructions, thereby manifests that he does not love him. (Verses 23, 24) Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words, and with the Apostle we exclaim, "The love of Christ constraineth us, for we thus judge that if one died for all, then all were dead, and that he died for all, that they who live [justified and begotten to newness of life] should thenceforth not live unto themselves, but unto him who died for us, and rose again."—2 Cor. 5:14, 15.

The Master pointed out to us distinctly that in keeping his sayings we are not merely pleasing and obeying him, but that he is in all this matter the mouthpiece of Jehovah, the Father, and consequently that in pleasing and obeying him we are pleasing and obeying the Father. This much he could tell them while still with them, but he had many things that he desired to make known to them, and that were necessary for them to know, but that they could not receive as yet, because the holy Spirit had not yet come upon them, and could not until after the ransom sacrifice had been made at Calvary and offered in the Holy of Holies, after he ascended up on high, there to appear in the presence of God for us.—John 7:39; Heb. 9:24.

Our Lord's assurance is that this Comforter or strengthener, the holy Spirit of the Father, sent on account of and at the instance of Jesus our Redeemer, Mediator and Head, will be our instructor—using various instrumentalities for bringing the instruction to us—the Word of truth, the writings of the apostles, and the various helps and agencies which the Lord, through the holy Spirit, has and shall from time to time, as needed, provide to his flock.

How beautiful, how consoling to their troubled hearts, and how refreshing to ours, is the legacy of love and peace left to us by our dear Redeemer, as expressed in the 27th verse! "Peace I leave with you, *my peace* I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." This peace and joy which surpasseth all human understanding, was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive riches of grace through the holy Spirit—those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace—the lengths, breadths, heights and depths of the love of God.

This is not worldly peace, not the peace of indifference and carelessness, not the peace of sloth, not the peace of self-indulgence, not the peace of fatalism; but it is the peace of Christ—"my peace." Looking back we can see that the Master preserved his peace with God under all conditions. It is a peace which implicitly trusts to the divne wisdom, love, justice and power, a peace which remembers the gracious promise made to the Lord's faithful—that nothing shall by any means hurt his faithful, and that all things shall work together for good to them that love God. This peace can accept by faith whatever divine providence permits, and can look through its tears with joyful expectancy for the ultimate blessings which the Master has promised, and of which the present peace and joy are merely foretastes.

* See June 15, 1919, for critical examination of Covenants

VOLUNTEERS WANTED!

"We ought also to lay down our lives for the brethren."—1 John 3:16.

VOLUNTEERS FOR HOME DUTY—male and female—are called for: those who can give about two hours every Sunday, and who are willing to *give* these in the Lord's service and as part of their "living sacrifice" (Rom. 12:1)—together with the best they have of *influence*, and good personal appearance. The service is such as any person in health can render: it is an unusual but dignified and very successful preaching of the truth, which we will explain hereinafter.

The necessity for this service is that "brethren" are in danger; and love of the brethren and the Elder Brother's approval are the incentives to enlistment. All whose eyes of understanding are open realize in harmony with the view of this issue that the leaders in religious thought have already lost their anchorage—their faith in the precious blood of Christ as the *ransom price;* and that those under their influence are tending rapidly in that same direction under the doctrinal winds of Evolution and higher criticism. They do not cry for help, because they do not realize their situation. We must

not wait our sacrificing until they request it; even as our Lord did not wait for sinners to call him to sacrifice: he *gave* himself for us, and thus should we voluntarily "lay down our lives for the brethren."

There are some faithful brethren enlisted in the *foreign* service, who as colporteurs and pilgrims go from city to city. The Lord is blessing these and sending more such laborers into his vineyard; but through love of the brethren still in Babylon he is stirring us up to arrange a plan of work in which many more can engage of those who are anxious to serve as good soldiers of the cross, but who cannot leave home and family responsibilities, and whose week-day employment leaves little time for special service of the King of kings and the exercise of their Ambassadorship. (2 Cor. 5:20) We will explain the plan proposed—indeed already tried with excellent success in Allegheny and Pittsburgh.

We propose publishing the booklet, "The Bible vs. Evolution," in large quantities (indeed, have already contracted for over 300,000 copies) for free circulation *under restricted conditions*, as follows: These neat, tastefully bound booklets which we sell at five cents each or twenty-five cents per dozen for *general use*, will be supplied free to those who will agree to distribute them to church-goers on Sunday mornings and evenings—one church at a time. The preferable plan of operations is for the friends who will so engage in each city or village to lay out a program which will insure that no congregation be omitted and that none be served twice. All large congregations require at least two or three for proper rapid service as they come out. And generally the effect is better if the distributors locate half a block away from the church building in each direction in which the people go—or according to circumstances.

Unusual—for God's servants to follow the example of the Lord and the apostles and go after the lost sheep? Yes, rather unusual—few are ready to lay down anything for the brethren, though many are willing to toil day and night for wealth or fame or some other selfish consideration. The majority of those who attempt to feed the flock even on unclean provender, and to mislead them, require goodly clippings of their golden fleece for so doing. Hence, some may think of these volunteers as "fools" or "crazy" for giving books away *free*. The black-sheep and the "goats" may do some butting and bah-ing but return them good for evil—kind looks for scowls, kind words for bitter ones.

If there be any of the Lord's true sheep among them, these will take knowledge of you that your methods resemble those of Jesus, and if your manner corresponds, they will know that you have learned of him. And these are the only ones you really need expect to help, anyway. And the more genteel your appearance and graceful and loving your manner, the more will your printed testimony count with your auditors.

The minister inside the chapel has entertained the congregation for half an hour and received from ten to fifty dollars for his services, and his congregation will soon forget most of what he said. You on the outside deliver to each a printed sermon an hour and a half long, which can be thought over carefully and repeatedly, and which under divine blessing may do some more good than all the sermons they ever heard.

You might not be able to get the attention of even one congregation in your city, even if you had superior ability; but by this ministry you can reach *every* congregation. Do you know any better investment of two hours every Sunday in the interest of the "brethren" yet in darkness? Do you know any work that would probably glorify the Lord more or bring you more of his love and blessing? If you do, you should be actively using that better plan and should be wonderfully blessed in the service.

All volunteers in each city should come together at once and lay out the work of their city methodically. Then select one of your number as scribe on this business to write to us stating the number of volunteers, the number of churches in your city and your estimate of the *adult* attendance, and also the number of juniors. For the latter we would furnish *tracts*, to save the more expensive *booklet*. Letters on this subject should be headed *"Volunteers,"* and be on a separate sheet of letter paper from your business orders and from your letters to the Editor—though all may be enclosed in same envelope. Care over the volunteer work will be in the hands of an office assistant, though under the Editor's supervision.

Even our smallest services are sure to be blessed and owned by our loving Lord who says: "He that reapeth, receiveth wages and gathereth fruit unto eternal life."—John 4:36.

THE MEMORIAL WIDELY CELEBRATED

Reports already received indicate that the Memorial Supper was more generally celebrated than ever before—in modern times—probably one-third more than last year. We are glad of this: it generally indicates good spiritual condition; for those who intelligently and conscientiously memorialize the shed blood of the New Covenant and our Lord's body broken for us are not the ones to fall into the sin of denying that the Lord *bought* them. (2 Pet. 2:1) And in turn, it is those who most heartily realize that they were bought with the precious blood who are most *constrained* by the love thus manifested to resist sin and additionally to consecrate themselves to be "broken" also and to lay down their lives for the brethren.

We have received up to the present 339 reports of meetings, representing 2,501 participants (quite a few of these neglected mentioning the numbers participating). We will not attempt a full tabulation of the various reports received—many of which were from solitary ones and little groups of twos or threes. We will merely give numbers of some of the principal meetings thus far reported from various states, and a few extracts from the letters reporting same:

Massachusetts.—Boston, 71; Springfield, 11.

Rhode Island.—Woonsocket, 8—all French; service in French.

New York.—Binghamton, 11 (and in vicinity, 8); Ballston Spa, 5; Buffalo, 21; Newburgh, 13; Olean, 7; Schenectady, 8; Saugerties, 6; Cohoes, 15; Mamaroneck, 7.

New Jersey.—Jersey City, 7.

Pennsylvania.—Philadelphia, 24; Altoona, 30; Scranton, 21; Butler, 13; Rockland, 9; Tyrone, 9; Washington, 12; Easton, 7; Laughlintown, 6; Oil City, 7; Wheeler, 9; Jefferson, 7; Allentown and Bethlehem, 8; Allegheny, 250.

Delaware.—Wilmington, 7; *Washington, D. C.*, 12.

Maryland.—Cumberland, 9; Baltimore, 17; Oakland, 14.

Virginia.—Reedy, 12; Manchester, 11; Pleasant Grove, 10; Lynchburg, 6; Portsmouth, 7.

West Virginia.—Mount Lookout, 25; Wheeling, 14; McMechin, 10.

Ohio.—Felicity, 7; Newark, 7; Cincinnati, 24; Toledo, 40; Cleveland, 25; Columbus, 30; Dayton, 14; Mansfield, 7; Tiffin, 12; Youngstown, 28; Canton, 17; Oxford, 7; Barnhill, New Philadelphia and Dennison (one meeting), 25.

Indiana.—Oriole, 7; Indianapolis, 27; Boonville, 7; Fort Wayne, 15.

Illinois.—Havana, 6; Hegewisch, 11; Belleville, 7; Decatur, 11; Kewanee, 6; Atlanta, 10; Chicago (North Side), 40; Rockford, 6; Martinsville, 7; Elgin, 19.

Michigan.—Saginaw, 12; Detroit, 8; Wheeler, 7; Kalamazoo, 10; Muskegon, 13; Adrian, 6; Ypsilanti, 11.

Wisconsin.—Waukesha, 6; Milwaukee, 9.

Minnesota.—Minneapolis, 15; Northfield, 7.

Iowa.—Red Oak, 13; Tingley, 9; New Albany, 11; Council Bluffs, 23; Atlanta, 7; Indianola, 8; Lawler, 12.

Nebraska.—Bartlett, 7.

North Dakota.—De Lamere, 10. *South Dakota*—Verdon, 4; Huron, 14.

Kansas.—Witchita, 7; Williamsburgh, 6; Atwood, 6; Peabody, 7; Abilene, 10.

Missouri.—Kansas City, 8; St. Louis, 28.

Oklahoma.—Perkins, 7.

Kentucky.—Grace, 12

Tennessee.—Knoxville, 10; Tullahoma, 5.

North Carolina.—Hayne, 24.

Georgia.—Atlanta, 6.

Florida.—Jacksonville, 6.

Alabama.—Randolph, 5.

Mississippi.—McCool, 6.

Arkansas.—Darcy, 8.

Texas.—Dallas, 12; Tyler, 10; Corsicana, 6; Shady Grove, 6, Bass 9; Vineyard, 8; Snow, 20; San Antonio, 20; Weatherford, 17.

California—Norwalk and Downey, 7; Visalia, 12; Santa Barbara, 11; Alameda, 13; Oakdale, 5; Sacramento, 10; Ventura, 9; Los Angeles, 61; Los Gatos, 6; Stockton, 5.

Oregon.—Phoenix, 10.

Washington.—Montesano, 6; Seattle, 15; Farmer, 5.

Canada.—Goderich, 4; Meaford, 5; Dorchester, 5; Brantford, 22; Niagara Falls, 7; Hamilton, 10; Toronto, 21; London, 7; (*Ontario*), Truro, *N. S.*, 8; Regina, *N. W. T.*, 7; Rapid City, *Man.*, 10; Brandon, *Man.*, 8; Clive, *Man.*, 4; Wharnock, *B. C.*, 5.

Jamaica.—20. *Switzerland.*—Thun, 14.

Great Britain.—Glasgow, 16; Stratford, 21; Sheffield, 4. *Denmark.*—Copenhagen, 15; Odder, 12.

As a feature of next year's report we propose that the numbers witnessing to full consecration by symbolic immersion in water, *during the year* beginning March 26th, be mentioned in connection with the number participating at the Memorial Supper.

All of the following reports will be read with keen interest and warm love and sympathy by the friends; but we wish to add to your zest in the reading of the Jamaica letter, by explaining that our dear Brother Clarke is a full-blood Jamaica negro: and we doubt not that at least one-half of those who celebrated with him are negroes. We rejoice that our God is "no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."—Acts 10:34, 35.

Brother Clarke was already a Christian when the harvest message reached him: he was serving the Lord to the best of his knowledge and ability and loved the Bible. The American Bible Society made him its agent, and he went hither and thither holding up the "Lamp." God in due time considered him worthy of the light of present truth and poured fresh oil into his heart, as well as into his Lamp, through MILLENNIAL DAWN. Brother Clarke rejoiced in the truth greatly, and enjoyed his work more than ever, because now he could not only take the people the Bible as God's jewel casket, but he could also take them the "keys," also provided by God, by which they could open God's Word and understand and appreciate its wonderful harmony and beauties as never before.

But the American Bible Society was not willing to have the "keys" go with the jewel casket, and informed Brother Clarke that he must either drop the DAWN or leave their employ. He promptly decided that there were already more Bibles circulated than people could understand and that the highest service he could render to the great Giver of all good was to lay down his life in serving the brethren with this "marvelous light," which God has now granted all his people who have eyes to see it. God bless Brother Clarke! His loyalty of heart proves that he has the spirit of the truth.

INTERESTING REPORTS

DEAR BROTHER RUSSELL:—I make haste to send you the report of our little Convention here: the manifestation of divine love, the rejoicing;—Oh! the blessing. I can scarcely write the things which transpired here on the 26th of March. Scoffers who came to scoff at us were speechless, and many were compelled to join in praising our dear Lord.

We began at 5 A. M., with prayer and praise, and at 8 o'clock we marched to the pool prepared by the Bros. Davidson a few chains from their home, where three hundred people looked on with amazement. A short address was given: believers' baptism was set forth to the best of our knowledge. Three brethren symbolized their consecration "unto death" with their Lord. At 11 o'clock we had public preaching, when the benefit of the "ransom" was set forth to the best of our ability. Eighty-five were present at this service. At 2 P. M., we had refreshments. Many scoffers were surprised at the manifestation of love among us,—so that they apologized for being satisfied with both temporal and spiritual provisions. Invitation was then given to all who are trusting in the merits of the "ransom," and fully consecrated, to partake with us in the "cup" of suffering. At 6:30, twenty of us drew around the Lord's table, with solemnity,—following the suggestions given us in the WATCH TOWER. The blessing received at this service can hardly be expressed by me, in writing. The brethren join in sending their love.

Yours, in the service of the truth,

H. P. CLARKE,—*Jamaica, W. I.*

DEAR BROTHER RUSSELL:—A number of us met together here yesterday evening to commemorate our Lord's death. We began our service at 7:30 p. m. and had about twenty present, including two or three Christian friends who participated with us.

Some few were hindered from coming out, and others did not care to participate, on the ground that it was only to be observed "till he come," not being able to see that the Apostle Paul evidently included in this expression the complete glorification of every member of the kingdom, and that "we which are alive and remain unto the coming of the Lord" are to commemorate his death, the very basis of our hope, just as the saints did who preceded his coming, until we receive our change from the human to the spiritual—to be with and like our Lord. Blessed hope!

But in all this we bear and forbear one another in love, hoping and praying that each may win the prize of joint-heirship with Christ our Lord.

Those of us who did participate experienced that blessedness expressed in the words—

"Sweet the moments, rich in blessing,
Which before the cross I spend."

We meditated upon our Saviour's great agony in the garden, as he prayed to the Father, when his sweat, as it were great drops of blood, fell down to the ground, and then we saw him before Pilate, being falsely accused of the Chief Priests and Elders, and he answered nothing, but "committed himself unto him that judgeth righteously," and then in our mind's eye we saw him as the soldiers took him into the Prætorium and put a purple robe upon him and a crown of thorns upon his head, and then bowed their knees before him, saying in mockery, "Hail, King of the Jews," and he endured it all patiently, "who, when he was reviled, reviled not again," and "who, for the joy that was set before him, endured the cross, despising the shame." We then read in 1 Pet. 4:1, that, inasmuch as Christ has suffered for us in the flesh, we are to arm ourselves "likewise with the same mind"—not that we might have to experience the same amount of suffering, but the thought was with "the same mind," "who, when he was reviled, reviled not again; when he suffered he threatened not, neither was guile found in his mouth," and that thus possessing the "same mind," the "mind of Christ," to the end of our course, we would come off more than victors through the grace of our Lord Jesus Christ.

We then saw him as he hung upon the cross, surrounded by his enemies, wagging their heads and saying: "If thou be the Son of God, come down from the cross and save thyself!" And lastly, we beheld him as his sufferings reached the highest point, when the Father's fellowship of spirit was withdrawn and he uttered those agonizing words, "My God, my God, why hast thou forsaken me?" We could see that he was taking the sinner's place, that he was to die just as if he were the sinner, and that the sinner's place was a separation from God's fellowship and subsequently the surrendering up of life itself in death, and there in his death we appreciated our ransom—the equivalent for all who lost life through the disobedience of father Adam. Oh, how my heart goes out to him, when I think of what he has done for me!

"Nothing to settle? All has been paid.
Nothing to anger? Peace has been made.
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross."

With love from the brethren and myself, I am, Yours in our Redeemer,

E. J. COWARD, *Texas.*

"A CUP OF COLD WATER"

The Lord of the harvest walked forth one day
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn
Were reaping the grain in the noonday heat,
He had chosen a place for every one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain;
"The Master has given no work to me,
And my coming hither has been in vain.
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint and he called her name:
"Dear child why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.

VIEWS FROM THE WATCH TOWER

"IN THE LAST DAYS PERILOUS TIMES"

"This know, also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:1-5.

Claiming, as we do, that we are now living in the closing days of the Gospel age, it is quite proper that we should look about us to see whether or not present conditions correspond to the Apostle's inspired descriptions of what must be expected in the last days of this age. We are not to understand this description to relate to the barbarous or half-civilized peoples of the end of the age, but to be a description of the condition of "Christendom." The Apostle explicitly states that he refers to those who have a form of godliness—professedly Christians,—for, since the Jewish age ended, the only godly form that the Scriptures could recognize is Christianity. We see, then, that the foregoing delineation represents "Christendom" in the close of this age.

The Apostle does not say that this description will apply to the saints in the end of this age: quite to the contrary, the implication is that the saints should "turn away" or separate themselves from all who thus have merely the form of piety. (Vs. 5) Nor are we to expect that the world, possessed of this spirit, will recognize its own likeness in the Apostle's words. Upon this, as upon other subjects, we are rather to expect that, as the prophet declares, "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10) The merely formalistic Christian, whose highest ideal of duty is to abstain from secular employment on one day of the week, and to go to church, is not to be expected to recognize his own likeness, and to note its deformities and inconsistencies: to do these things would imply such a reformation of sentiment as would transfer him from the lists of churchianity to the smaller list of true Christianity.

We should not be understood as saying, or even implying, that the world is growing worse in every respect day by day. We recognize as a fact that the world in many respects is in better condition than it has ever been before. The civilized nations to-day are better equipped with hospitals, orphanages, asylums, etc., than ever before. All these are very directly traceable to the influence of Christianity, and are neither to be despised nor ignored. We confess with great appreciation and admiration that the spirit of our Master has, during the past eighteen hundred years, so impressed itself upon the world of mankind that the barbarities of olden time would no longer be endured, the sensibilities of civilized man having reached a degree of development which insists upon provision being made for the indigent and helpless; and we are very glad of all these things.

At the same time, it should not be forgotten that mixed with all of these benevolences is a considerable measure of selfishness—they are not all monuments of pure disinterested benevolence. True, benevolence has had to do with the founding of many of them, but as a rule those recently instituted, and much of the support for all of them, is drawn from the taxpayer through political channels, and the party-spoils system has much to do with their maintenance—all feeding at such public cribs being expected to render more or less of party service. However, whether or not these institutions supported at public expense be considered as partially the outgrowth of selfishness, the fact must be conceded that public sentiment favors them, and hence it must be conceded that the principles laid down by the great Teacher eighteen centuries ago have made a favorable impression upon civilized peoples.

But the question before us is not on this point—whether or not Christianity has made any impression upon the world: the question is, What is the real status of those professing to be Christians, now, in the end of this age? We answer that, while benevolences inculcated in the gospel of Christ have appealed to the better sentiments of mankind, and have resulted in a general uplift of social conditions throughout so-called Christendom, yet this uplift of the world of mankind has reacted in some respects against Christianity; for in making Christianity popular it has induced multitudes to nominally adopt Christianity and a form of godliness without appreciating the genuine article or experiencing a true conversion of heart. Hence the necessity of separating the "wheat" from the "tares," the suitable fish from the unsuitable ones in the Gospel net, now that the Gospel age is closing.—Matt. 13:24-30, 36-43, 47-50.

If we ask ourselves the question, What is the peculiar characteristic of our day? almost every intelligent person could answer, *Selfishness.* And this is the very item which the Apostle puts first in his descriptive list: "Men shall be lovers of their own selves." We do not mean to say that people are more miserly than heretofore: on the contrary, there is probably less of this evil; the tendency is rather to extravagance: but it is an extravagance born of "love of their own selves," love of dress, love of show, love of honor and position. All who come in contact with present-day business, realize that more than ever before it is a battle: not so much a battle for bread as a battle for wealth and luxuries. True, business to-day is in some respects done along more honorable lines and on a more honest basis than ever before, yet these are not so much signs of a greater honesty on the part of merchants, for they are almost compulsory; because business competition has materially cut down profits, and the enlarging of business much beyond the personal oversight of the proprietors has almost compelled one-price arrangements. But all persons associated with commercial business and manufacturing can attest that the growth of business intelligence, the formation of trusts and combinations, etc., have given selfishness great power to injure and even to destroy financially whatever may resist it.

Covetousness is another of the charges. It is a mistake to think of this quality as applicable only to the wealthy. It is just as possible for the man with one dollar to be covetous as for the millionaire. Covetousness is an inordinate desire, whether for wealth or luxuries or what-not. Elsewhere the Apostle designates covetousness as idolatry, which gives us the thought of false worship. (Col. 3:5) It is not wrong for us to seek, in a reasonable, moderate way, for the necessities and the comforts of life for ourselves and those depending upon us; nor would it be wrong to avail ourselves of the opportunities of securing wealth, if the same came to us in a reasonable and honorable manner, not in conflict with our consecration to the Lord. But wherever the *love* of money or honor or luxuries becomes the ruling passion in those who are professedly God's people it has usurped God's place,—such are idolaters. In other words, the covetous person is a mammon-worshiper, and as such should realize that he has abandoned the proper worship of God; and our Lord declared, "Ye cannot serve God and mammon."—Matt. 6:24.

Boasting is the third charge which the Apostle brings against nominal Christianity of "the last days." Is it not true? Was there ever a time when people were so boastful as to-day? Boastfulness is the opposite of meekness and humility; boasting accompanies pride, which the Lord declares he resists, showing his favors to the humble.—James 4:6.

Pride is the fourth charge, and, thinking of our fellow-creatures as generously as possible, we cannot deny that the pride of our day is very great, and continually increasing. In some it is the pride of wealth, in others a sectarian pride, in others a family pride, in still others a personal pride. Looking into the future, as revealed in the Lord's Word, and seeing the time of trouble toward which Christendom is hastening, we are reminded of the statement, "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

Blasphemy is the fifth charge: but this does not necessarily imply that the professed Christians of the present day would be profane swearers more than others of times past. The word "blasphemy" here we understand to be used in its broad sense of slander, and the slandering or blasphemy may either be against God, or against fellow-creatures. As a matter of fact, we find both abounding to-day amongst Christian people. God's character is blasphemed by attributing to him evil deeds, evil motives and evil purposes toward the masses of mankind. Never, more than at present, have nominal Christians been inclined to charge the Almighty with the authorship of the evils that are in the world and which cause the groaning of creation. In times past they were willing to acknowledge that these evils had come in the line of justice because of sin; now many self-complacently claim that God's dealings are wholly unjust, and that the unfavorable conditions of the present time are all chargeable to him,

and are injustices toward man. Moreover, the theories which prevail throughout Christendom respecting God's provision for the future (that it will be an eternity of torment—in literal flames, or, say some, "torments of conscience *which will be worse*") are blasphemies, slanders upon God's character and government. These are worse slanders than were held during the Dark Ages, when it was claimed, as Romanists still claim, that the vast majority went for a time only to "Purgatory," from which discipline and suffering they would ultimately be released.

Ours is also a day of slander or blasphemy one against another, on the part of those who have merely the *form* of godliness. Many who outwardly claim to be governed by the law of the New Covenant, love, seem to have a morbid craving to speak evil one of another. This the Apostle elsewhere denominates the spirit of murder. (1 John 3:15) This murderous, slanderous, or blasphemous tendency is manifest everywhere, in the home, in church-gatherings, and in private; those who take no pleasure in speaking words of kindness, approval and love, hunger and thirst for opportunities to speak evil. Nor are they satisfied merely to give out their own evil surmisings, based upon their own perverted view of their fellows; they love such slandering and blasphemy so much that they are willing even to accept it at second-hand, and to retail it out repeatedly.

Disobedience to parents is the sixth charge. How very marked is this trait to-day! Not merely in the younger members of the family, who have not come to years of discretion, but also in those who have even made an outward profession of religion. False views of "liberty" and "rights" seem to disturb the minds even of children, and the divinely arranged family order seems to be entirely lost sight of with the vast majority.

Unthankfulness is the seventh charge. Thankfulness would seem to be one of the least costly of the graces: it implies the reception of favors, and is merely a proper acknowledgment of them. No one can be a true Christian and be unthankful. With the Apostle he will soliloquize, "What hast thou that thou didst not receive?" (1 Cor. 4:7), and the first response of his heart must be gratitude, thankfulness. It is this thankfulness which leads on to service, and to sacrifice in the Lord's cause as a manifestation of gratitude. But with the merely nominal Christian thankfulness to God seems scarcely to be thought of. If he be prosperous, it is his ability or his "luck;" if not prosperous, it is the fault of some one else or his "bad luck." Divine providence scarcely enters his mind in connection with his affairs. This same unthankfulness extends manward, and not infrequently it will be found that one's worst enemies, perhaps indeed his only enemies, are those whom he has endeavored to serve—those in whose interest he has made sacrifices. They do not feel thankful; they do not wish to feel under any obligation of any kind; they fancy that the one who has done them a kindness will consider them under some obligation, and gradually they come to have enmitous and bitter feelings, instead of gratitude, thankfulness.

Unholiness is the eighth charge. The ordinary Christian professor will freely admit that he is unholy, not holy—not fully consecrated to the Lord. Many will admit that their only reason for maintaining even an outward semblance of Christianity is fear—fear of an eternity of torture; and some go so far as to admit that if it were not for fear of eternal torment they would indulge themselves in all manner of evil.

Without natural affection is the ninth charge. It is not the province of true Christianity to destroy the natural affections, but rather to deepen them and to lift them to a higher plane. It is therefore to be greatly regretted that there are to-day, apparently, evidences of the loss of family affection. In the days of the Apostle it was considered proper to exhort Christians to "love the brethren," but to-day this exhortation has comparatively little weight, because of the general loss of natural affection. Verily, "A man's foe shall be they of his own household."

Truce-breaking is the tenth charge. The Greek word here used signifies not merely a breaker of a truce or agreement, but more especially an unwillingness to make a truce or to live in harmony, and to abandon hostilities. Combativeness seems to be considerably on the increase, and not only are people willing to have a fracas for slight cause, but controlled by this implacable disposition they are less ready than of yore to drop the matter—to forgive and be forgiven. Their hearts not having the spirit of love, but the spirit of selfishness, are not peace-loving but contention-loving. Hence, instead of being "easy to be entreated," they are the reverse, implacable.

False accusers is the eleventh charge. This corresponds closely to the charge of blasphemy, but seems to signify a still more extreme step—a willingness to accuse falsely, knowing that the charges or accusations are false. This surely indicates a very evil condition of heart, and yet we are compelled to admit that it is a very prevalent condition to-day. Let a person of strong will, whose heart is not under control of grace, become your enemy, and following the custom of our time he will probably not only misrepresent you in the matters of which he has knowledge or hearsay, but not infrequently he will deliberately concoct falsehoods. Such a course would not seem so strange on the part of the professedly worldly. It has always been so; the natural heart has always been full of evil, and ready to vilify when it considered itself provoked. The point of the Apostle's argument is that these conditions, so foreign to the spirit of Christ, the spirit of love, will prevail in the end of this age amongst those who profess his name and have a form of godliness.

Incontinency is the twelfth charge. This signifies, without self-control, led of passion, rash, impulsive. The Apostle's exhortation to the Church, as its proper condition, is expressed in the words, "Let your moderation be known unto all men"—your self-control. (Phil. 4:5) Keep yourselves well in hand, subject and obedient to the will of God, as expressed in his Word. But to-day, and especially with the rising generation, self-control is little practiced. Some of this is chargeable to the spirit of the times in which we live, with its false conceptions of liberties and rights, and some of it is doubtless attributable to lax training under conditions of comparative worldly prosperity.

Fierceness is the thirteenth charge. This came forcibly to our attention a few days ago, as we noticed a headline of a dispatch from Manila, saying, "The Tenth Pennsylvania Regiment made a fierce charge upon the Filipinos, uttering their terrible yell. The enemy fled, terrified, in all directions." It used to be that the savages pounced upon the civilized, with fierce blood-curdling yells, but now it appears that the rising generation, representatives of Christendom from one of the most civilized states of the world can give so fierce a yell, and in every way manifest so much ferocity, as to strike terror to the uncivilized. Undoubtedly this fierceness explains much of the success of civilized men over the uncivilized in recent wars. Civilization, the handmaid of religion, has given intelligence and courage; but in those not having the power of godliness it inspires ferocity instead of love, kindness, gentleness.

Despisers of those that are good is the fourteenth charge. We are to distinguish between goodness from the standpoint of the Apostle and the Lord's word in general, and goodness from the world's standpoint. The world wants a man good enough to be honest, temperate, trustworthy, and faithful as a servant or contractor; but the world despises the higher forms of goodness to which the Apostle refers. The nominal Christian despises the "saint," and tries to believe that his professions of full consecration to the Lord, and his desire to please the Lord in thought and word and deed, are simply hypocrisies,—because his own heart is not in sympathy with such a condition of consecration, with such ideals of goodness, and he does not desire to be in the presence of so high a standard. As our Lord described the matter, "Everyone that doeth evil hateth the light."—John 3:20.

Treachery is the fifteenth charge. Because the mainspring of the world's efforts in every direction is selfishness, therefore treachery is its inevitable adjunct. Love desires to be just; love may frequently approve of self-sacrifice in the interests of others; but selfishness disapproves of benevolences except where some self-interest attaches. Hence, the one who might be willing to make a contract to-day, and who selfishly might be willing to keep that contract so long as he believed that it would be to his own advantage to do so, would often be willing to break that contract so soon as selfishness indicated that it would be to his advantage to break it. Persons controlled by the selfish spirit here described can never be trusted. Could we think of God as being controlled by selfish motives we could not trust him, except so long as it would be to his interest to fulfill his promises. Only those controlled by the reverse spirit of love can be relied upon in times of extreme trial. This is set forth as one of the special features of the great time of trouble just before us: selfishness and distrust will become general and the motto will be, "Every man for himself." The prophetic declaration shows the loss of confidence, general treachery, saying, "There shall be no peace to him that goeth out nor to him that cometh in; for I have set every man's hand against his neighbor."—Zech. 8:10.

Headiness is the sixteenth charge. How forceful this word,

as expressing self-will, impetuousness. Do we not see this quality everywhere amongst those who have the form of godliness, but who lack its power? And we believe that it, as well as these other evils, is steadily on the increase. The true Christian is not "heady;" on the contrary, his consecration to the Lord figuratively decapitated him; he lost his head, renounced his own will and self-rule, and submitted himself, as a *member of the body* of Christ, to the absolute control of Jesus, the Head of the church. (Eph. 1:22, 23) Such, so long as they abide as members of the true body of Christ, cannot be heady, cannot be self-willed. It is this very self-will that first of all they reckoned dead, in order that they might have the mind or will of Christ. To revive the self-will would be to lose the mind of Christ. The true Christian therefore, in every affair of life,—in respect to its pleasures as well as in respect to its burdens and trials,—appeals to his Head for direction, to know how and what to do or say—yea, to have even the very thoughts of his mind in full conformity to the will of God in Christ.

The "heady" class are continually endeavoring to carry out their own wills, and do not submit themselves to the will of God. Their headiness continually brings them into difficulties, and yet, sometimes, with pride and boasting and love of their own selves and fierceness and false accusations, they endeavor to have their own heady way, and perhaps even claim, with forms of godliness, that such a course is under divine leading. How sadly such are deceived! "If any man have not the spirit of Christ he is none of his." Wherever headiness prevails it is an evidence that such are "not holding the head" (Christ). If they have not already fallen utterly, their fall is certainly near unless they reform.—Col. 2:19; Rom. 8:9.

High-mindedness is the seventh charge. Self-conceit is naturally a virtue in the eyes of the class which the Apostle describes: and how naturally this quality of a large opinion of one's self and one's own talents, or of one's favor with God, or what not, is linked with pride, boastfulness and self-love. There is no more dangerous form of high-mindedness or selfconceit than that which attacks the Christian, and seeks to make him think of himself more highly than he ought to think. Very many of the Lord's people have been ensnared along such lines, and stumbled into all the other evils of this category by first of all getting the impression that for some reason, or for no reason, the Lord had specially taken a fancy to them, and was giving them private lessons and information not vouchsafed to others of his consecrated ones. How appropriate the Apostle's caution along this line, "I say, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3) Not only is this quality of self-conceit one of the most dangerous to Christians, but also it is one of the most dangerous to the world, for probably more than one-half of the hopelessly insane have lost their reason along this line of self-conceit. All true Christians should be specially on their guard against this snare of the Adversary.

Lovers of pleasure more than lovers of God is the eighteenth charge. It is natural for every human being to prefer to be pleased, to be happy, to have pleasure. It is not a sin to love things which minister to our pleasure in proper ways. To be a Christian does not mean to have no pleasure: but the Christian puts God higher than himself, loves God more than he loves himself, consecrates himself to God, and consequently desires to please God rather than to please himself. By such, any pleasure, no matter what, must be sacrificed if it come in conflict with his still higher pleasure and duty and covenant of service to the Lord. It is this that leads the true saints of God to sacrifice: the world being out of harmony with God and his will is out of harmony also with those who are in harmony with God. Hence, as our Lord says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

The contest, then, comes between serving God and doing those things which would bring his approval, and serving self after the manner of the world, and doing those things which would bring its approval. The true Christian must invariably decide for the Lord, and thus he often crosses the will, the preferences, the prejudices or the superstitions of those with whom he comes in closest contact in the flesh, and it is in this that he is to be an "overcomer" of the world and its spirit; and by so doing he is to gain ultimately the approval, "Well done, good and faithful servant; enter into the joys of thy Lord." "To him that overcometh will I grant to sit with me in my throne."—Matt. 25:21; Rev. 3:21.

The class described by the Apostle, the mass of Christendom, in the present time are not fully consecrated to the Lord, but are lovers of pleasure *more* than lovers of God. In this sense of the word they are idolaters, rendering love and service to self above God,—covetous of the world's pleasures and honors and emoluments of various kinds. Is it difficult for us to see this very condition of things all about us, amongst those who have merely a form of godliness? No, it is not difficult; it is the confessed condition of the vast majority. Love of God above love of self is proved by our willingness to sacrifice self-loves in order to do those things which would meet the Lord's approval.

Having a form of godliness, but denying the power thereof is the nineteenth charge. It does not follow that this class, in so many words, denies that there is any power to godliness. Rather, we are to understand that their course in life denies or repudiates the power of God. Outwardly they have a religious form; they know that churchianity is popular; they wish to be known as identified with some denomination for decency's sake, and as an *entree* to good social and financial standing for themselves and their families. But that is about all the use they have for Christianity. Their life as a whole denies the power of the gospel of Christ to control the heart and regulate, direct and guide the conduct.

"From such turn away." True Christians are to reprove the false Christians by turning away from them, and from their course or walk in life. Whoever has the spirit of Christ, the spirit of Love, and is seeking to cultivate its grace, and to walk according to its rule, will more and more find his path turning away from the path of churchianity and general worldliness. As they are guided by different spirits or dispositions so they tend to different directions or effort, different loves, different sympathies, different experiences. The true sheep are to walk in the narrow way, led by the true Shepherd, who has gone before, and who calls us to follow him. This means that in this harvest-time in a most natural way a separation will be made between the "wheat" class and the "tare" class, just as our Lord's parable illustrated. Whoever walks in the Lord's way will receive the light that is due in this harvest-time, and be enlightened thereby and led in the footsteps of Jesus. Whoever walks in the evil way, described by the Apostle as the prevalent way in the end of this age, is following Satan's example. The separation of these classes must eventually be thorough and complete. Thus the Lord is by present truth and its spirit or influence calling to his people to separate themselves, to turn away from others who are not really his people, who have merely the form of godliness but not its power, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

OUTSIDE CORROBORATIONS OF THE FOREGOING

It would be difficult to imagine a more striking corroboration of these facts than is furnished by the recent proclamation of a Fast day by the Governor of the State of New Hampshire. We quote the paper entire, as set forth in the columns of *The Boston Herald*, without endorsing all of its provisions or recommendations, as follows:—

GOVERNOR ROLLINS' PROCLAMATION

Concord, N. H., April 6th, 1899.

"I hereby appoint Thursday, the 13th day of April, as Fast day.

"This custom was inaugurated at a time when all the people of our state placed their trust in the hands of a Supreme Being, and believed firmly in the efficacy of prayer. A goodly number of our people still hold this belief, I am happy to say, and will assemble, as their ancestors have for generations, to invoke the Deity. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it.

"No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

"I suggest that, as far as possible, on Fast day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our state, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities.

"There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the beni-

son of the name of Christ, and where marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellow-men—to work and thought and prayer for your children and your children's children."

* * *

That the Governor of New Hampshire is not greatly overstating the situation is evidenced by the following clipping from the *Boston Traveler* of March 8th:—

"As surely as two and two are four the Boston police are incompetent to cope with the rogues, footpads and other outlaws infesting this city, and citizens fear to walk the streets after nightfall in consequence of the prevailing lawlessness. Crime has reached that stage that a citizen is not safe on the street or in his own home after the shadow of evening has taken possession of mother earth."

A very similar statement was recently made respecting lawlessness in St. Louis by one of its leading newspapers.

If we were in the midst of financial depression, and if thousands of "out-of-works" were tramping the country as a few years ago, such statements would excite much less surprise and be much less significant of a moral decline such as the Apostle prophetically indicates must now be expected. But on the contrary, we are in the very midst of "good times"—far better than can be reasonably expected to continue long. And with the spirit of selfishness described by the Apostle constantly increasing, we must expect that each succeeding financial depression will manifest increasing lawlessness until the final catastrophe of anarchy shall crumble present institutions and prepare the way for the reign of Immanuel.

OTHERS SEE IT—JUDGE BURKE'S VIEW

The Governor is not the only person whose eyes are open and who feels it his duty to "cry aloud and spare not." The Rev. Dr. Buckley, editor of the New York *Christian Advocate*, the leading Methodist paper of the world, recently felt called upon to point out the decadence of Methodism. And still more recently at the session of the Rock River Methodist board of examinations the same subject came up and was discussed very boldly by Prof. Small and subsequently by Judge E. W. Burke, the published report of whose speech follows:—

"SEES DARK SKIES

"Judge Burke's Pessimistic Talk Before Methodists—Social Disturbance Ahead—The Jurist Continues in the Strain Adopted by His Predecessors and Gains Congratulations

"The keynote of the midyear session of the Rock River Methodist board of examination, now in session at the Englewood First Church, continues to be social and religious pessimism. Many of the papers read are directly on this subject, and the discussion of the rest generally works around to the same point.

"Tuesday Prof. Small led off in this direction, and yesterday Judge E. W. Burke, in a paper on 'The Church of the Twentieth Century, from a Layman's Standpoint,' went just as far. These sentiments are received by the large congregation of ministers and others who hear them, not only without protest, but with approval. Judge Burke could hardly leave the platform for the handshaking and congratulations that beset him.

"Judge Burke dwelt on the tyranny of capital, the terrible impending conflict between concentrated capital and labor, *the decadence of the Methodist Church*, as depicted by Rev. Dr. Buckley in the New York *Christian Advocate*, and the rumor that the wealthy laymen of the church were threatening to withhold their contributions unless they were granted equal representation in the general conference.

"Judge Burke spoke in part as follows:—

"'The whole creation and all the manifestations of the spiritual, intellectual and even the physical forces are now in a transitional period as never before. Even trade and methods of business that have been pursuing their customary ways for centuries are paralyzing individual effort and puzzling the lawmakers of the earth. Storm centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man. The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of Church and State feels this condition in the very pulsing ether, the like of which history does not disclose.

[We do not know that Judge Burke has read the WATCH TOWER publications bearing on this subject, but thousands of thinking people are now awakening to the truth respecting the great "Day of Vengeance" which for twenty years we have been pointing out and seeking to bring to the attention of the Lord's people. The difficulty with many is, that, seeing these approaching troubles from the outside, they are losing confidence in divine providence, and their hearts are failing them for fear, as they look forward to those things coming upon the earth. (Matt. 24; Luke 21:26) On the contrary, all who learned of the coming troubles from the Lord's Word, before there were outward evidences of them, are strengthened in their faith by every fresh development—for they by the same Word know the object of the troubles and the grand results they are outworking.]

"'No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become three-score and ten years of age. So that the church, as it passes into the twentieth century, meets a perfect whirlwind of world forces which overwhelm the statesman, the philosopher and the historian, and drive them back into the cave of Sinai, while the storms pass the bounds of known law and rush on to a fate that makes the thoughtful tremble.

[As heretofore pointed out,* these *giant trusts* of our day which threaten the liberties and the very existence of the individual laborer, correspond exactly to the giant men of renown of Noah's day, on whose account the flood came. And as those never arose from their watery graves to again harass mankind, so the Lord promises that these giants of the present day, falling in the great time of trouble impending, will never rise again.—Isa. 43:17.]

"DIFFICULTIES MUST COME

"'Now, my friends, after much reflection, I do not believe it is the specific mission of the church to adjust men to the new conditions of life and action, or, in a temporal sense, to safety them against the Atlantic storms of capital and labor. These storms will be terrific, but they must come. They are brewed in the selfishness of the human heart, and each succeeding one shall prove more destructive than its predecessor, until the prince of darkness is chained. I believe the new conditions which shall whirl us into the twentieth century, uncorrected by the gospel, shall forge unbreakable chains for the spirits, minds and bodies of men. I know there is a charm in the power of union and in the exhibition of strength, but, unless it is a union of strength uncemented with selfishness, it will crumble by whatsoever law it may have been formed.

"'It may be true that the task-master in these modern days attempts to compel men to make brick without straw, not to punish men, but to save straw. Formerly it was oppression to gratify the passion for cruelty, while now it is oppression to gratify the passion for gold. Formerly the task-master was a human being with whip in hand, but now he stands with the inexorable forces of nature in his fist, against which no individual in his unaided strength seems able to stand. But this modern task-master is destined to fall, and the David who shall slay this modern Goliath is the church of the twentieth century, not by matching force with force, but by using the weapons with which Christ has armed his followers.

[How true this statement, and yet how untrue as the Judge meant it! It will not be "Babylon," "Christendom," that will smite these giants and all sin and selfishness and deliver the world. No; the same Scriptures declare that "Babylon," mother and daughters, the entire family or system of Churchianity will go down in the general collapse. Yet it will be the church, the true church, the church glorified, that will smite, and deliver the groaning creation. Ah, how true! "There standeth one among you whom you know not!" The King of kings has come! We are even now in the *parousia* of the Son of Man! Soon the last members of his "elect" body, the church, will be gathered to him—glorified and invisible to men,—and then he will begin the rule of the iron rod which shall break the world's vaunted institutions as potters' vessels. (Rev. 2:27) He declares, I will "gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealously*. And *then* will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8, 9) This symbolic burning and

* MILLENNIAL DAWN, VOL. IV, page 359.

breaking will be the new missionary method, by which the church glorified will, in the early part of the twentieth century, under and with her glorious Head, "bring in everlasting righteousness." "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) Thus, "The glory [majesty] of the Lord will be revealed, and all flesh shall see it together" —Isa. 40:5.]

"'I deplore every worldly success of the church, whether it be the raising of $20,000,000 with which to curse the twentieth century church, or the building of many church edifices every time the earth revolves, if this success shall in the least lead men to forget the springs of true power in the church. We seem to be on times when the church may have money enough to convert the world: forbid that it be enough to convert the church to the world. The church should not want one dollar of money except it first be sanctified.

"MUST NOT BARGAIN WITH THE RICH

"'Why, recently I have noticed the threat from high sources that, unless the rich laymen of the Methodist Church are admitted in equal representation as delegates to the next general conference, they will withhold the $20,000,000 which the ambition of the church seeks for the first years of the coming century. Now, much as I favor equal representation in that august lawmaking body, may it never be realized, and perish the money of the rich, in the language of Peter, if it be given, even impliedly, as the consideration price of place and power in the church, and not as the free-will offering of grateful hearts purchased by the blood of Christ. The church, for many reasons, cannot pay court to mere wealth or personal prestige. The poor do not understand the mission of the church when they demand that it feed them and bitterly rail because it does not. But they are half right when the church recognizes men in the least degree because they possess wealth. The great masses of the people stand yonder alienated from our churches because the wedge of gold is hidden with us. It does the church no good: it empties our pews; it frosts our air.

"'One of the closest observers of church life in our land, and one who weighs his words, has written this month for his widely read editorial column that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons and unsophisticated youth if the discipline enforced in the primitive church, or in the earlier days of English and American Methodism, were applied; that many official members never participate actively in the aggressive spiritual work of the church; that this religious and moral condition bodes no good; that in eighty-seven cities in the United States Methodism is scarcely holding its own, regardless of the increase of population and of the fact that so many accessions are received by letter from country churches. He further states that diverse superficial explanations are offered for this humiliating condition, but that whatever influence they may have, it is absolutely certain that, if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

"'When such an alarm as this is sounded with the hammer of facts, beware, not of the rocks or the sea, but of the dangers on board. But in this very alarm lies the hope of safety. It shows that thoughtful Christian men are looking deeply into the causes of the present condition and that they will be removed. This alarm is all the Lord wants, and in answer to prayer he will open the windows of heaven and pour unnumbered blessings on the church of the twentieth century.'"

It would appear, then, that the Judge after all sees that the church nominal of to-day is sadly unprepared for the great work he declares is absolutely necessary. He is prepared even to admit that, so far as Methodism is concerned, it is *less prepared* (so far as personal piety is concerned) than at the opening of the nineteenth century. The Judge *hopes* great things, if everybody can be awakened, and if all "tares" or nominal Christians (300,000,000) will but act as tho they were "wheat" or real Christians. We rejoice with the Judge in his own sincerity as witnessed by his words (and for aught we know by his acts also) and we commend to him a further study of the Word of God's grace which is able to make him wise respecting the divine plan for vanquishing all the foes of the groaning creation and delivering them also from the bondage of corruption. But let him lay off sectarian spectacles which magnify everything which glorifies sectarianism and minimize the grace of our God and the power of his might.

We will submit another testimony, from a high source, going to show that Methodism is far from prepared for the twentieth century work the Judge points out is *imperative*,—if the world would be rescued from the calamity of having its civilization blotted out. Nor are Methodists proportionately in poorer spiritual condition than other sects, so far as we may be able to judge. It just happens that the witnesses at hand are all of that persuasion. There are undoubtedly many true, noble, warm hearts in this quarter of Babylon who feel pressed in spirit to overcome their sectarian pride and in the interest of vital godliness, to "Cry aloud and spare not."

This witness is *The Epworth Herald*, the leading journal among the Methodist "Young People;" it says:

"A CRISIS"

"Methodism is in a crucial place. A crisis has been reached. We need to run up the danger signal. There never has been a time in our eventful history when there was so great need for self-examination.

"Last year the whole denomination was startled by the smallness of our numerical increase. This year [1898] promises to show no better results. Revivals are less frequent and less fruitful. The doctrines which emphasize the exceeding sinfulness of sin, the certainty of an eternal hell, the necessity of repentance, the need of regeneration, and the far-reaching importance of a definite spiritual experience are not preached in many of our pulpits as faithfully as our fathers preached them. The demand for a less heroic gospel is widespread. Sinners can sit in our churches without feeling much discomfort. Formalism increases. The spirit of aggressiveness which so dominated our church for a hundred years begins to wane.

"Multitudes of our people have lost the marks which once distinguished us. They have adopted the social customs of the world. They patronize the theater. They have become familiar with the card-table. The sound of dancing echoes through their homes. Wealth is worshipped. Social position is accounted the principal thing. No wonder that the children of some of our most influential families are lost to Methodism. With their thoughtless and back-slidden parents they are drawn into the whirlpool of social pleasure, and either drift out into a line of infidelity or attach themselves to some church where worldliness is no bar.

"Moreover, beneficence does not keep pace with our increasing wealth. The fact that it required two long years, filled with pitiful pleading, for our great church to raise a paltry missionary debt of $186,000 is one of the saddest experiences of our denomination.

"This is not pessimism. It is fact. And the sooner we wake up to the peril of the situation the better for Methodism to-day and to-morrow. A CRISIS IS HERE. A crisis does not necessarily mean disaster. It will not if we will only see the danger and escape."

"AWAKE, O ZION,

cries the prophet. (Isa. 52:1) He who sleeps now, not only neglects his duty to the "brethren," but puts himself in jeopardy—marks himself as deficient in the very spirit of love which the Lord declares all-essential in his estimation. We remind our readers again of the Call for Volunteers in our last issue. Many responses are already at hand, but our hope is that many more may share the privilege and blessing of this service.

INTROSPECTION NEXT IN ORDER

Having satisfied ourselves respecting the fulfilment of the Apostle's charges against "Christendom" and having found his predictions fully corroborated by facts well witnessed to, the question arises, Can the Lord's truly consecrated people learn any further valuable lessons and what are they?

We have already noted that all such are to "turn away" from those who have merely the form of godliness. And we have seen that it is both our duty and privilege to aid any true "brethren" yet in Babylon to attain the light and liberty wherewith Christ makes free his true followers. But let us not forget personal introspection—to *look within* our own hearts carefully and frequently to make doubly sure that the world's spirit of selfishness does not poison us as it poisonously manifests itself in others.

We are to remember always that we have the treasure of the new mind, the new spirit, in earthen vessels (2 Cor. 4:7), and that these earthen vessels are continually surrounded by selfish tendencies and examples; and that consequently they must be kept well filled with the Spirit of the Lord, the spirit of love, that the evil spirit of selfishness does not in any of its many forms gain access.

If in our introspections we find traces of self-love, of covetous ambition, of a disposition to boast even of good things, or even a little pride—perhaps "spiritual pride," as

some erroneously describe it, or even a slight tendency to slander (blaspheme), or the least tendency to disrespect parents, or any measure of ingratitude toward God or men (unthankfulness), or the slightest sympathy with false accusations, or any lack of moderation (incontinence), or any sympathy with fierce speeches or manners, or anything else than fervent love for all who are "good," or the slightest suggestion to betray a trust or a confidence, or the least tendency to self-will and self-consciousness, or any disposition to weigh our own wills or pleasure against the Lord's will, or the least tendency to mere formalism in worship, or the slightest evidence that the *power* of the truth is not in full control of our hearts, and lives, it should arouse us to energetically seek help from on high and to put away the unclean thing which taints our sacrifice.

Nevertheless let no one feel discouraged even tho he should find *traces* of all these evils in his *flesh*: for as the Apostle declares, so we must all find, "In my flesh dwells no perfection." (Rom. 7:18) We are however to expect no trace of these evils in our *hearts*—no sympathy, no co-operation with any of these evils. As enemies of the Lord, and our enemies because we are the Lord's in spirit and in truth, these evils are to be hunted and shunned to the best of our ability from every nook and corner of our beings. "Be ye holy that bear the vessels of the Lord's house." "As he who has called you is holy, so be ye holy in all things."

VOLUNTEERS IN ALL DIRECTIONS

We rejoice in the hearty responses to the article in our last issue under the caption *"Volunteers Wanted."* The friends in some of the cities have completed arrangements and began the *work* on April 30th. Others notify us that they are preparing and will send full report shortly. The evidences are that "Volunteers" are likely to get as much blessing as those whom they will serve with the bread of life—"present truth."

Meantime we are preparing to increase the edition of "Bible vs. Evolution" to 500,000 copies.

In responding to this call please write on separate sheet of paper, heading it Volunteers. State number of volunteers and number of Protestant Churches, etc.

FORSAKEN—BUT NOT FOREVER

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with agelasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. 54:7, 8.

My God, my God, why hast thou forsaken?
Hear our first parents despairingly cry:
Had not the tempter their constancy shaken,
Would they have wandered in exile to die?
Why, since life's stream was defiled at its fountain.
Was it not dried, ere the flood ran so deep?
Why, lest iniquity grow to a mountain,
Should the first infant be cradled to weep?

My God, my God, why hast thou forsaken?
Groaneth the slave as he curses his chain:
Stung by the lash, and his last loved one taken,
Doomed to a life of enslavement and pain.
Long has the despot his tyranny wielded,
Long robbed his fellow of freedom and home;
Long have the humble their hard earnings yielded,
Starving themselves to build turret or dome.

My God, my God, why hast thou forsaken?
Hear the fond mother in agony moan;
Babe on her bosom will presently waken,
Waken to find that dear guardian flown.
Merciful God! Who will care for the mourner?
Who'll guard the orphan from hunger and cold?
Who'll guide the feet of the youthful sojourner
Past haunts of vice to the Savior's pure fold?

My God, my God, why hast thou forsaken?
Questions my spirit in sorrow's lone hour;
Terrors and anguish my doubtings awaken,
Doubts of our Father's compassion and power.
Louder the thunder-peals answer my wailing,
Darker the stormcloud casts o'er me its pall;
Friends cannot comfort, and demons are railing,
Heaven seems deaf to my piteous call.

My God, my God, why hast thou forsaken?
Echoes from Calvary scatter my gloom;
Veils have been rent, and death's prison-house shaken,
Answer I find at the dismantled tomb.
Know thou, O friend, saith the angel that lingers,
Jesus hath risen a lost world to save;
Holdeth the issues of life in his fingers,
Beareth the keys of a powerless grave.

God unto all men assurance has given,
Sworn by himself all his creatures to bless;
Soon will the bonds of corruption be riven,
Soon comes his Kingdom of righteousness.
After earth's night dawns a morning of gladness,
Rainbows of glory shall cover our tears;
Truth will deliver from error and madness,
Blessings will crown earth's Millennial years.

"For as all in Adam die, even so all in Christ shall be restored to life." "Because creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—1 Cor. 15:22; Rom. 8:21; Acts 3:23.

—G. M. BILLS.

"I AM THE VINE—YE ARE THE BRANCHES"

MAY 7.—JOHN 15:1-11, 15.

The Apostle gives this as one of our Lord's discourses following the Memorial Supper on the last night of his earthly life. It was probably suggested by the drinking of the "cup," representing the blood of the New Covenant, and may have been uttered after Judas had gone out, and before the Lord and the eleven went to Gethsemane. Or it may have been suggested by the vineyards which they passed on their way to Gethsemane. Or possibly it may have been suggested by the great golden vine over the door of the golden gate of the temple (the "Beautiful Gate"), which Josephus says was very large and "had clusters as long as a man." Another writer says, "Leaves and buds were wrought of gleaming reddish gold, but its clusters of yellow gold, and its grapestones of precious stones." The moon being at its full would display this vine to good effect. The statement of Chap. 18:1, "When Jesus had spoken these words he went forth with his disciples," seems to favor the first supposition. This view would imply a considerable tarrying in the upper room after the supper was ended, probably to near midnight—after our Lord said, "Arise, let us go hence."—John 14:31.

"I am the *true* vine," institutes a comparison, and suggests to the mind a counterfeit or false vine; and this reminds us of the fact that our Lord, through this same writer, subsequently explained that there would be two harvests—a gathering of the fruit of the true Vine, and subsequently a gathering of the clusters of the "vine of the earth." (Rev. 14:18-20) If, as we shall see, the true Vine represents the true church, then the vine of the earth represents a false church, an untrue, ungenuine one.

The heavenly Father is the husbandman who planted, who owns, who cares for the true Vine, and to him it yields its fruit. The word "husbandman" here does not signify merely caretaker, but rather the vineyard-owner. This is in accordance with all the presentations of Scriptures. God is therein set forth as the author of man's hope, his Savior, through whom alone comes the deliverance from sin and death. The fact that God accomplishes this through an honored agent and representative, his beloved Son, and the further fact that he proposes to use an elect church as a royal priesthood, under his Son, the appointed Chief Priest, does not alter the fact that he

himself is the fountain from which proceeds every good and every perfect gift.—1 Cor. 8:6; Jas. 1:17.

"Every branch in me, should not be understood to signify every nominal Christian, every professor, nor even those who render a nominal assent to the facts of Christianity, and who are in sympathy therewith. The "*justified*" believer is just ready *to become* a branch in the Vine, but his faith, and justification by that faith, do not make him a branch. The branches are those only who have first taken the step of justification through faith, and who subsequently have presented themselves to God as living sacrifices, and thus by consecration have been "immersed into Christ" by being "immersed into his death."

This procedure, by which we are inducted into *membership* in Christ (as branches of the Vine), is clearly expressed by the Apostle in Rom. 6:3-5. Be it noted that we, no more than the Apostle, are here making an immersion in water the condition of entry into the body of Christ (as our Baptist brethren mistakenly do); but we are insisting, as the Apostle insists, that none enter the body of Christ except by the immersion of their wills into the will of Christ—their consecration to be dead with him—a self-surrender as justified human beings to death and to be henceforth new creatures in Christ Jesus, under and controlled by him, as their Head or Guide in all things.

Amongst those who thus, according to divine arrangement, now become branches of the true Vine, there are two classes—fruit-bearing branches and non-fruit-bearing branches known as "suckers." But both of these conditions are developments: every branch begins as a very small shoot; every branch develops leaves; every branch has the same opportunities for nourishment, sap from the main stem, Christ, and from the same root of divine purpose and promise. All the branches of the Vine have a *tendency* to spend their strength upon themselves—in branch-making rather than in fruit-producing, and yet there is a difference. Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds.

Just so it is with the Lord's consecrated people; he does not expect of them much and fine fruit immediately, but he does look for the buds or evidences of effort in the direction of fruit-bearing; and these fruit-buds will manifest themselves early in those who are proper branches of the true vine. And those who do not manifest a desire to bring forth fruitage to the Lord's glory, by serving him and his cause, but who on the contrary make use of the knowledge and blessings derived through union with Christ simply to advance themselves before men, and make a fair show in the flesh, are counted unworthy of retention, and are cut off, taken away—cease to be recognized in any sense of the word as branches. They may retain their freshness, green leaves, etc., for quite a little time after being rejected of the Lord, but it is only a question of time until they lose every evidence of fidelity—they wither away. Nor does the fact that they were branches avail anything after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed.

But as even the best branches in the vine, which give evidence of fruit-bearing, require pruning, so even the most honest and earnest of the Lord's people require the Lord's discipline and providential care—otherwise they might soon run to woodmaking also, and fail to bring forth much fruit. The husbandman's skill recognizes how much of the branch and sprout and leaf are necessary to the bringing forth and proper maturing of the fruit which he seeks, and so our heavenly Father knows perfectly the conditions, etc., most favorable to us that we may bring forth much good fruit. He sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead us; and by his providence nips in the bud many of our propositions, deeming it better that the strength and energy which we thus intend to put forth should be expended rather in other directions—in bringing to maturity our good fruits already started and in progress.

The true child of God whose will has been entirely immersed into the will of the Lord is neither offended nor discouraged by these prunings. He has learned something at least of his own unwisdom, and has confidence in the wisdom of the great Husbandman; hence when divine providence estops his efforts in some directions he takes the thwarting of his plans joyfully, assured that the Lord's will and the Lord's way are the best, and intended to work out a blessing.

As the Father's representative, Jesus had been keeping the first branches of the Vine. He had purged or pruned by his reproofs or counsels, so that now, at the close of his three and a half years' ministry, he could say, "Now ye are clean through the word [teaching] which I have spoken unto you." As he again said, in his prayer to the Father, "Those that thou gavest me I have kept [as branches, disciples, members], and none of them is lost save the son of perdition." But henceforth, as the same prayer expressed the matter, the pruning and care of the branches would not be done by our Lord Jesus in the same manner, but through the operation of the holy Spirit—the Spirit of the Father and of the Son.

But it is not sufficient that we be first justified, and then sanctified through a consecration to the Lord; nor is it sufficient that we get into the body of Christ and become branches of the Vine. It is good to be a little shoot, it is good to have buds of promise, it is good to grow as a branch and put forth tendrils, but however large or small the branch may be, however old or young, we must remember that the sap which produces the fruit can only be obtained by *continued* union with the Vine and its root of promise. If ever separated, all hopes must wither. Only as we are in Christ, and through him heirs of God, have we part or lot in this matter; and only so can we bring forth the fruits which the great Husbandman seeks. It would be folly for the branch to say, I needed at first to be united with Christ the Vine, but now I can stand alone Whoever stands alone, whoever is separated from the Vine and from the other branches, will speedily wither away; and whoever abides in the Vine must surely continue to have *fidelity* to the Vine, must be at one with all the other true branches of the same Vine. And here we see the importance of being in the *true* Vine and at-one with the *true* branches.

The wrong thought on this subject of the Vine and the branches is frequently expressed by our friends of various denominations, who claim that the branches of the vine are the various denominations of Christians. This inculcates a serious error, namely, that it is the duty of every individual Christian to get into membership in one of these branches—as for instance, the Presbyterian branch, or the Methodist branch, or the Lutheran branch, or the Roman Catholic branch, or the Greek Catholic branch. The correct thought, on the contrary, is that each individual Christian in consecrating himself to the Lord becomes an individual branch in the *true* Vine: and his labors thenceforth should be not to bring forth denominational and sectarian fruits, but to bring forth the fruits or graces of the spirit of God in his own character and life.

One writer, in pursuing this wrong thought respecting the branches, says, "God does not desire to have fruitless churches large and prosperous; he lets them wither away. The churches that keep nearest to Christ will grow the fastest." It should not be difficult for any to discern the fallacy of such reasoning. If this were the correct view it would imply that the church organizations which are the largest in numbers and most prosperous in wealth and honor amongst men are those which have the most truth and which most directly receive the sap of the holy Spirit from the Lord. But let us see: amongst Christians this would constitute Roman Catholicism the holiest and best and nearest to the Lord; Greek Catholicism would claim to be second: Methodism third, and so on. Intelligent people scarcely need to have the fallacies of such an interpretation pointed out.

But what is incongruous when applied to denominations as branches, is thoroughly logical and in harmony with the facts when applied to the individual Christian and his spiritual life. Those who abide in Christ in faith and trust and consecration to his service—to the bringing forth of the fruits which are pleasing in the sight of the great Husbandman—find themselves in a narrow way indeed, often hedged up by providence, and their efforts in various directions changed, or rather, their intentions thwarted; but they find, as a result of all this experience, rightly received, that they are growing in grace—in the knowledge and in the love of God, the fruits of the spirit.—Rom. 8:28.

The close union between the Vine and the branches is brought to our attention by our Lord's words, "He that abideth in me and I in him:" the Vine and its branches have such a oneness that wherever we touch a branch we touch the Vine itself. It is one vine *composed* of branches, and so is the body of Christ one body, composed of many members. Wherever a member or branch of the body of Christ is found, all the various characteristics of Christ himself are found—in spirit, in intention, as "new creatures." This oneness in Christ is the secret of the power and of the fruit-bearing and of the acceptableness of the branches with the Father, the Husbandman.

"Without me ye can do nothing," is a statement well worthy of being deeply engraved in the heart of every truly consecrated member of the body of Christ. But to abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which his wisdom sees best to permit. Respecting this necessity for pruning and discipline, Trench, the celebrated theologian, has well said:

"It fares exactly so with God and some of his elect servants. Men seeing their graces, which so far exceed the graces of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one trial to another. But he sees in them—what no other eye can see—the grace which is capable of becoming more gracious still; and in his far-looking love for his own, who shall praise him, not for a day, but for an eternity, he will not suffer them to stop short of the best whereof they are capable. They are fruitbearing branches, and just because they are such, he prunes them that they may bring forth more fruit."

Remarking upon the fact that sometimes a vine or tree may attempt more fruit than it is capable of bringing to perfection, and likening this to Christian experience and efforts, another writer (H. L. Hastings) suggests:—

"The best way is to *shake the tree*, and free it of extra fruit. Prune, clip, cut, pluck, and reduce the fruit, until it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not *overloaded* with fruit which never will reach its full development."

This is a very correct thought, as relates to the fruitage of efforts put forth in the Lord's service on behalf of others; for many waste their efforts because they do not concentrate them sufficiently.

The talented Apostle Paul gives his testimony as to the wisdom of shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which we can best bring to perfection, ripeness, saying, "This one thing I do." (Phil. 3:13) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord personally, and to do with his might what he could to assist others into the same condition. But the fruit-bearing of works for others we do not understand to be the principal thought in this lesson. The first thought is that we should have the fruits of the Lord's spirit in our own hearts, the graces of the spirit well developed. This, however, implies activity and self-sacrifice in the Lord's service, for only so by the Lord's arrangement can our personal fruits and graces be brought to maturity.

Our Lord gives us an intimation that the growing of much fruit is not wholly dependent upon ourselves, and that even while we abide in him as fruit-bearing branches the quality and quantity of the fruit is to be improved by our having proper ideals before our minds, and earnestly seeking their realization. Thus he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The intimation is that the desire and the asking of the Father at the throne of the heavenly grace is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. It will be noticed that nothing here implies the seeking or finding of earthly good things. These are to be left wholly to the Lord's wisdom and providence, and his people, the true branches of the Vine, are to desire and to seek for the holy spirit, which the Father is more willing to give to them than earthly parents are to give good gifts to their children.—Luke 11:13.

Incidentally the Lord here points out the value of the Scriptures to his true branches or disciples, when he says, "If my words abide in you." It is not only necessary and proper that we seek divine grace, but it is equally proper that we avail ourselves of the divine revelation respecting what is the good and acceptable and perfect will of God our Father, the Husbandman of the true Vine. Hence it will be found that those who bear much fruit and good fruit not only have been justified through faith, and sanctified through consecration, and thus accepted into membership in the true Vine, but that additionally they are seeking to be fruit-bearers, —seeking to abide in the Vine, and to have all the characteristics of the Vine, seeking grace to help in every time of need, and availing themselves not only of the sap which flows through the roots, but also of the light of truth and grace which shines upon them through the Word of the Lord. And only by following these conditions can we be fruit-bearers, and only by being bearers of fruit can we be the Lord's disciples—to the end; for we are to remember that the church of the present time is merely the probationary church, a company of those who have professed loyalty, love and obedience. The Lord will bring testing to prove the sincerity of their professions, and only those who thus prove the sincerity of their professions will be accepted as members of the church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple.

Our Lord would have all the true branches realize his love, his interest, his care for them, his desire that they might make their calling and their election sure by compliance with the conditions of membership in the Vine: hence he assures them of his love in the strongest possible language. He tells them that his love for them is of the same kind as the Father's love for him. Even with all the various evidences of the truthfulness of this statement, corroborated by the "exceeding great and precious promises" of the Lord's Word, it is far too wonderful for us to fully comprehend. We can readily see how and why our Lord Jesus was greatly beloved of the Father, and called his well-beloved Son, but it astounds us to know that this same love is exercised by our Lord in turn toward us. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" for our Lord Jesus expressed and fully manifested the Father's love.—1 John 3:1; John 14:7.

But then comes a limitation, namely, that this intense love is only for the "little flock." True, "God so loved the world," and our Lord Jesus loved the world also, in the sense of sympathetic love, and a desire to do them good. But the love which the Lord is here declaring is a different one. It is only for those who have made a full consecration to him—indeed, that consecration is the secret of his special love. The Father loved the only begotten Son because he was full of faith and trust and obedience—"unto death, even the death of the cross." And likewise this same love extends to those justified ones who, filled with the Master's spirit, desire to walk in his footsteps, to take up their cross and follow him. God's love, of the same kind that went out toward our dear Redeemer, goes out to all such; and the Redeemer's love goes out to them; and the good message comes to them, "All things are yours, for ye are Christ's, and Christ is God's." "Who shall lay anything to the charge of God's elect? It is God that justified. . . . It is Christ that died."—1 Cor. 3:22, 23; Rom. 8:33, 34.

But as this special love is in view of the consecration and obedience of this class, so it depends upon the continuation of that spirit of consecration and obedience. If their loving devotion grow cold, and they become filled with self-love and the spirit of the world, to that extent they grieve the holy Spirit,—they turn from them this special love of the Lord: and hence the injunction of our Lord, "Continue ye in my love." These words show that it is possible for us to forfeit the Lord's love and to become castaways—to fail to make sure our calling and election to the exceeding great things which God hath in reservation for them that love him with this supreme love.—2 Pet. 1:4-11; 1 Cor. 9:27.

It is important that we keep in mind that true love on our part will manifest itself in obedience, and hence that disobedience is an evidence of the loss of love as viewed from the Lord's standpoint; and we must all agree that this is a reasonable standpoint of judgment. Some may say, How would it be if we disobeyed through ignorance? We answer that the Lord has made provision against our ignorance: first, he has given us the Word of truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto every good work;" and secondly, he has promised to supply such helps in the spirit of holiness, and the understanding of his Word as will enable us to do those things which are pleasing in his sight. (2 Tim. 3:17; John 16:13) Thus, carelessness respecting the Word of the Lord is one evidence of the lack of love. Our Lord points out that his continuance in the Father's love, as the well-beloved Son, with all that this implies, was because of his obedience to the Father's will, and that following the same line he must require that we shall be obedient to him if we would abide in his love, share his throne and glory.

"These things have I spoken unto you that my joy might be in you, and that your joy might be full." Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, as the most fruitful branches well know, obedience to the Lord's words, and the privilege thus obtained of abiding in him and his love, is the greatest joy—a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come.

THE LORD BETRAYED

MAY 14.—JOHN 18:1-14.

"He is despised and rejected of men."—Isa. 53:3.

After the last supper, and after his discourse to the disciples respecting the Vine and the branches, came our Lord's beautiful prayer recorded in John's 17th chapter. Then, probably about midnight, Jesus, with the eleven, passed outside the gate of Jerusalem, crossed the little brook called Cedron, and on the farther hill above it entered the olive orchard known as the Garden of Gethsemane: perhaps it was a public garden, or possibly the property of some one friendly to our Lord. What purports to be its site is now maintained as a garden, and has been for centuries. It is in charge of monks who take pleasure in receiving visitors to view it. There are about six or eight very large and evidently very old olive trees in this garden at the present—they give evidence of being at least one thousand years old, but possibly are much older.

While talking with his disciples and praying for them our Lord seemingly was full of good courage: while exhorting them that their hearts be not troubled evidently his own heart was not cast down. But as the little company wended its way to Gethsemane we may well suppose that a great weight fell upon our dear Redeemer's sensibilities. We can imagine him saying, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38) The present visit to Gethsemane, therefore, was evidently very different from previous visits. Some appreciation of the momentous occasion was no doubt inspired in the hearts of the apostles by the Master's dejection, and yet they probably but slightly comprehended what was about to come to pass.

Arrived at the garden, we glean from other Evangelists that our Lord left eight of the apostles near the gate, taking Peter, James and John, his closest companions, a little farther with him, and cautioning them all to watch and pray, because it was an hour of special trial. Going a little farther by himself, he communed with the Father in secret. His feelings were not and could not be shared even by his beloved disciples; they could not appreciate the trial through which he was passing; they had not yet been begotten of the spirit. Thus in his most trying hour Jesus was alone—"Of the people there was none with me."—Isa. 63:3.

It is difficult for the majority, even of Christian people, to appreciate the true character of our dear Lord's trial, which in this instance so wrought upon his nervous system as to produce a bloody sweat. Many compare our Lord's course with that of some of his martyr followers who have gone forth into death with remarkable courage, and in contrasting matters they are inclined to wonder why our Lord, who was perfect, should have endured so much more a passion of suffering than his imperfect followers. To grasp the true situation it is necessary that several things be borne in mind:—

(1) For our Lord, who had a perfect right to life, to lay it down in death, was a very different matter from the laying down of a forfeited and impaired life on the part of those who could not hope to keep it long anyway. (2) Our race, already nine-tenths dead, has but a feeble appreciation of the great value of life—all of its experience having been in connection with dying, it has come to regard death with equanimity. But not so our Lord, the "prince of life," who had been with the Father from the beginning, and by whom all things were made—he realized life as a very precious boon, privilege, enjoyment. To him, therefore, death must have been much more terrible than to us who are already nine-tenths dead, and correspondingly blunted in all of our sensibilities. True he had the Father's assurance that if faithful unto death he should have a resurrection, and unquestionably he believed the Father's promise—all of his course in life gives abundant evidence of his implicit faith in the Father. And yet in his case this must have been a crucial trial to faith, much more so than with us. As we have only a shred of a forfeited life to lay down, so we have on the other hand, not only the Father's promise of a future life through Christ, but we have the example of the Father's power in the resurrection of our dear Redeemer: but our Lord Jesus had no such evidence of the divine power; he himself, according to the divine promise, was to be the "first-born from the dead," a first-fruit unto God of his creatures.—Col. 1:18; 1 Cor. 15:20.

But all this had already been counted, weighed and accepted from the very beginning of his ministry. He had already informed the disciples that it was necessary that he should lay down his life for the sheep, and that he was about to do so. (John 10:15) We are not to assume, therefore, when our dear Redeemer prayed, "Father, if it be possible let this cup pass from me," that he meant if it were possible he might escape dying. He well knew, and had already explained to the apostles, that the drawing of the world could not take place except he were lifted up as the sin-offering—that it was absolutely necessary that he should die for our sins and enter into his glory.—John 3:14; 12:32.

The cup which he prayed might pass from him, if possible, we must therefore suppose to have been the shame and ignominy of arrest as a law-breaker; a public trial and conviction, and subsequent crucifixion as a malefactor. It was one thing to die for our sins, as men generally die, without special shame or contumely; it was another thing that he should die with such extreme shame, dishonor and contempt. Quite probably in the Father's wisdom this last feature was kept more or less hidden from our dear Redeemer until just about the time of its accomplishment. And apparently our Lord Jesus did not see any absolute *necessity* for his suffering more than the sinner suffered, in order to pay man's ransom price. Hence his prayer for a time was, "If it be possible, let this cup pass from me." The Apostle also notes this distinction, saying, he "became obedient unto death," and then adds "even the death of the cross."—Phil. 2:8.

The death of the cross, with its attendant dishonor, reproach, etc., so far as we may be able to judge, was not necessary as our ransom price, because the penalty did not read, In the day that thou eatest thereof thou shalt surely die with public reprobation and dishonor by crucifixion. Since the penalty was death (Gen. 2:17), we may suppose that our Lord's death by any means would have fully paid man's ransom price. However, the additional features were deemed necessary by the Father, and the "cup" did not pass. The Father required this extreme of obedience as a test, a proof not only to himself but before all his intelligent creatures of the absolute loyalty of heart of his "well beloved Son," upon whom he designed shortly thereafter to confer the great blessing and high exaltation of his own divine nature and joint-heirship in his Kingdom. And the loyalty of our dear Redeemer was fully attested, as the Apostle declares; he "depised the shame," that is to say, the shame was as nothing in his sight in comparison with the accomplishment of the Father's purposes, the pleasing of the Father. (Heb. 12:2) So long as he thought there was a possibility of the elimination of the shame feature, he was nervously anxious to have it so, if possible; but as soon as he realized that this was not the Father's will his heart instantly responded, "Not my will but thine be done." Decision respecting the Father's will immediately brought strength; he was now prepared for any experience, "strong in the Lord and in the power of his might."

Meanwhile Judas, who some days before had engaged with the high-priest to betray Jesus, and who left the upper room immediately after the Supper to carry out his nefarious plan, had received of the chief priests and Pharisees a band of men, with a person in charge as an officer, whose mission it was to arrest Jesus in the night and to secure his execution before the Passover. We must wholly disagree with the common thought that this "band" consisted of an army of three to six hundred Roman soldiers. They certainly acted very differently from soldiers ordinarily under such circumstances. Besides, the record by all of the Evangelists is that this band was sent, not by Pilate nor by Herod, the Roman representatives, but by the chief priests and Pharisees, who we know had no command whatever of the Roman garrison. To our understanding this band which apprehended Jesus was very similar to the one mentioned in John 7:32-46.

It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without the consent of the Roman governor. We remember that the apostles were arrested on several occasions by such officers of the Jews.—See Acts 5:17, 18, 22, 25-40.

Both Matthew and Mark speak of this aggregation, under officers from the chief priests and Pharisees, as a "multitude," and our Lord's words indicate that they were armed with sticks and swords such as were common to the people in general, and he does not mention spears, which would probably have been a part of the armament of a band of Roman soldiers. This thought is further emphasized by the fact that

it was the high priest's servant who evidently made the first assault upon Jesus, and received a blow from Peter's sword. If Roman soldiers had the matter in charge the high priest's servant no doubt would have been less officious.

It is presumed, and apparently on good grounds, that this company seeking Jesus, under the guidance of Judas, went first to the upper room which our Lord and the apostles had left probably less than an hour before. Finding that Jesus and the eleven were gone, Judas knew that he would be most likely to find them in the Garden of Gethsemane, for "Jesus ofttimes resorted thither with his disciples." John's account omits the particulars of the betrayal given by the other Evangelists: possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. Certainly very few acts of treachery ever paralleled this one, and all mankind, even in their perverted condition of mind, seem to realize that the position of traitor is amongst the most despicable on the calendar, and such treachery as that of Judas, against such kindness and love and goodness as that of his Master, we may be thankful is not so very common. And yet there are correspondencies in the experiences of the Lord's people, "in perils amongst false brethren." It behooves us each to look to it that we permit nothing akin to the spirit of Judas to rankle in our hearts. Our Lord puts the "members of his body" in such matters on a plane with himself, and assures us that whoever shall injure one of the least of these his brethren, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea.—Matt. 18:6.

Of course there will always be a *motive*, good or bad, back of every deed done to the under-members of his body as well as to the Head. To find strong motives is not to find valid excuses for treacheries. So far as our experience and judgment go, the lesson is that such treachery from "false brethren" usually has its spring in covetousness, lust for influence, power or position, and the desire to glorify such unholy ambitions cannot fail to corrupt any heart which entertains them. As one has said:—

> "Sow a thought, you reap an act:
> Sow an act, you reap a habit;
> Sow a habit, you reap a character;
> Sow a character, you reap a destiny."

Judas had been doing some of this sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. He was covetous of wealth and of influence; he became the treasurer of the little group of disciples, and the intimation of the Scriptures is that he purloined to his own private uses a portion of the contributions. As usual, his love for money increased the more he exercised it, until he was willing to betray his Master for thirty pieces of silver—equivalent to about twenty dollars of our money, tho representing in value of labor a much larger sum. It would seem, too, that Judas was looking forward to the promised kingdom, and probably anticipated a high position as royal treasurer of that kingdom.

It is quite possible, indeed probable, we think, that Judas was seriously disappointed in respect to the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. This is the most charitable view we would know how to take of his treacherous conduct: it relieves the blackness of the act only a very little, however, for he who would be willing to despitefully use his best friend, even temporarily, for a money consideration, gives evidence of having prostituted every good and noble sentiment of his being to his love of money. Indeed, the love of honor may have had considerable to do with the matter, for he may have hoped by bringing about this crisis that our Lord would be compelled to set up the long-promised kingdom, or else to own that all his claims and promises were fraudulent.

Judas surely did succeed in expediting matters and in bringing about the installation of the embryo kingdom of God; but not in the manner he expected, nor in any degree to his own honor or advantage. Thus it must be with those who receive the truth and who profess discipleship under it—not in the love of the truth, but in the love of honors hoped for, either present or future. Let us all who have named the name of Christ take heed and watch and pray lest there should be in any of us any of the elements of this vile character. And let us remember that there are various secret ways, as well as the more outward ones, in which we may betray the Lord and the "brethren."

The evangelist declares that Jesus knew in advance all things that would come upon him. We are elsewhere told that while he prayed, "There appeared an angel unto him from heaven, strengthening him." (Luke 22:43) This ministry may have consisted in informing him of the Father's will in respect to what things he should suffer, and how they were to be expected, and this knowledge that the matter was settled, and the assurance that the Father would overrule it all, strengthened his heart and gave him the great calmness which we observe in all his subsequent course.

The "band" sent to apprehend him evidently expected that they might be obliged to seek for him in the shadows of the trees, etc., and hence they were provided with torches and lanterns. Unquestionably they were greatly surprised that our Lord, instead of fleeing from them, advanced to them, and inquired whom they sought. Quite possibly some of those in the "band" had previous knowledge of the Lord—of his miracles, power over devils, etc., and this may have been the reason for their manifestation of weakness in retreat and falling to the ground. Or it is possible that our Lord exercised over them a superior mental power which produced this effect, for the purpose of showing that he had full power to resist them if he had chosen to use it.

The same lesson, we believe, is taught by Peter's use of the sword upon the high priest's servant. We are to remember that one of the Evangelists records that our Lord instructed the apostles to take swords with them, and that when two were found he said. "It is enough." (Luke 22:36, 38) Our Lord had no thought of having his disciples war a carnal warfare on his behalf, as he subsequently stated, "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." (John 18:36) The two swords were sufficient to show that our Lord's apprehension was not because there were no means of defense, nor because of cowardice on the part of his disciples, but merely because of his submission—knowing that his hour was come, and that thus it behooved him to suffer for our sins and to enter into his glory.—Luke 24:46.

After this one manifestation of power, as indicating his full ability to cope with that multitude, and indeed his power to have more than twelve legions of angels to defend him, had he so desired (Matt. 26:53), we find our Lord fully submitting himself to capture, merely making condition that the disciples might go their way. How grand the character which at such a moment, under such trying conditions, could so fully forget self and feel interested merely in the welfare of others! How like what we should expect of him!

"That the saying might be fulfilled which he spake, Of them which thou gavest me I have lost none." We understand the writer to mean that here again in the Master's course we find an exemplification of his care for his disciples, as enunciated in his prayer just before leaving the upper room. While the thought of his prayer was chiefly in respect to their spiritual interests, that none of them should be lost, we do well to notice this as a corroborative illustration of our Lord's care of the physical interests of all who become his disciples. Not a hair of their heads shall fall; nothing shall be permitted to injure them—every event and affair of life will be overruled for their highest good.—Matt. 6:32, 33.

It was probably when Jesus began to be bound that Peter drew his sword in his defense; perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29) Noble, zealous Peter! We love him for his noble expression of sentiment, and for his heroic defense of the Master with the sword against superior numbers. It is the custom of many to decry Peter's action, as another of his rash errors. We are to remember, however, that the apostles had not yet received the holy Spirit and therefore could not clearly appreciate the fact that the kingdom to which they were called is a spiritual kingdom. Besides, as we have seen, he was merely following the Lord's counsel in taking the sword with him, and evidently also carrying out the divine purpose in using it. We see nothing to blame, everything to commend It was a sign of larger import than Peter and the others there realized.

But having permitted the matter to go thus for, our Lord restrained Peter, saying, "Suffer yet thus far. Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" And so saying he touched his wounded enemy and healed him. The disciples were to see, understand, be fully assured, that our Lord, in delivering himself to his enemies, did it voluntarily, and hence the proceedings were so pantomimed as to enforce this lesson.

How the grace of humility shines out in all the little affairs of our dear Redeemer's ministry; even at this moment of his surrender to his enemies he does not boast that his course is a voluntary one, nor seek praise as a martyr! He

declares the simple truth, that the Father required this of him as an evidence of his personal loyalty to him. He confesses himself a servant of God, a son who learned obedience by the things which he suffered. "The cup which the Father hath given me, shall I not drink it?" Indeed, this was the strength of his victory—his will was fully submitted to the Father's will, and his faith grasped the fact that the Father permitted no unnecessary evils to come upon him, but only such as he could and would overrule for good.

There is a valuable lesson here for all who are seeking to walk in the footsteps of the great High Priest,—for all the royal priesthood. We also are to remember that so long as we abide in Christ, and seek to walk in his footsteps, all the trying experiences of life are carefully measured for us by the Lord—that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us, and that will not subsequently work out for us a far more exceeding and eternal weight of glory. (2 Cor. 4:17) With these assurances, and with the evidences of the Father's faithfulness to our glorified Master and Forerunner, we indeed may have strong consolation who have fled for refuge to the hope set before us in the Gospel.—Heb. 6:18-20.

The healing of the smitten ear, our Lord's last miracle, was most beautifully illustrative of his character and teachings. It exemplified his words, "Love your enemies, do good to them that persecute you." It showed that he was filled with the divine love which his teachings inculcated, and that he had no bitterness toward those who despitefully used and persecuted him.

The binding of our Lord seems to have been entirely unnecessary, except as the "band" might desire to make an exhibition of their prowess to those who had sent them. Our Lord seems to have remonstrated in respect to this, as per the account given in Mark 14:48, 49: "Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the Temple, teaching, and ye took me not. But the Scriptures must be fulfilled." It was then that the eleven forsook him and fled. Judas continuing with the band went to the house of Annas the priest, who doubtless had bargained with Judas, and no doubt it was at this time that the thirty pieces of silver were paid over, Judas having now shown a fulfilment of the contract. Poor wretched man! The Son of man indeed went to death, as it had been written of him, but this made none the less horrible the treachery, the covetousness and murderous spirit that delivered him up to his enemies. So with the members of the body of Christ: it must needs be that offences come—it is a part of the divine plan that the body of Christ should fill up that which is behind of the afflictions of the Head (Col. 1:24)—but this makes none the less sinful the conduct of those who have to do with such betrayals—especially if they be "false brethren" who have enjoyed some knowledge of the truth. In every instance, however, it will be observed that altho the trials worked out blessing for the Lord and will do so also for all the faithful who suffer with him, the rewards of unrighteousness sought by those who take Judas' course never yield them the honors and blessings they coveted, and for which they sold themselves to work evil.

THE GREAT HIGH PRIEST ARRAIGNED

MAY 21.—JOHN 18:15-27.

"He came unto his own, and his own received him not."—John 1:11.

Altho it is declared that all the disciples fled, John points out that Peter and himself followed at a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted, but they were not powerless to love still. John, it seems, was somewhat acquainted at the high priest's palace, and readily gained entrance, not only for himself but for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord. And so it is with some of the Lord's followers of to-day. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or amongst the servants and officers and high priests of nominal Christianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." How much so honorable and proper a course would have reflected to his credit in the eyes of all just persons, and how much blessing it would have brought to him!

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point-blank the question, "Did not I see thee in the garden with him?" Matters were getting pretty close for poor Peter. It was more now than a question of leaving the fire and the privileges and honor of the high priest's court: it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own arrest and trial at the same tribunal with the Master. One false step leads naturally to another; to have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his apprehension, and so Peter concluded that in self-defence he must not only repeat the lie, and again deny his Master, but to make the matter more strong before his accusers he began to curse and to swear that he knew not Jesus.

Poor Peter! Truly, as our Lord told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial, for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words, "The cock shall not crow till thou hast denied me thrice." With feelings better imagined than they can be described, Peter hastily left the High Priest's apartments now of his own accord, going out into the shadows of early morning, that he might weep bitterly and entreat the Lord's forgiveness.

There is a lesson for us in the fact that Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet failed for lack of courage. "When I am weak then I am strong," implies that he who feels himself strong is really weak, as in Peter's case. Let us all learn to specially guard our supposedly strong points of character, remembering that we have a wily foe. We are to realize our weakness, our vulnerableness at any point, except as we keep watch at every point and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Brother Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis.—Mark 14:66-72.

Jesus was examined of the high priest: that functionary, however evil and murderously disposed at heart, felt bound to at least preserve the forms of justice, altho from the records elsewhere we know that himself and his associates amongst the priests and Pharisees had already determined that Jesus must be put to death because his influence amongst the people was inimical to their own;—because his teachings cast theirs into the shade and exposed their hollowness, bigotry and hypocrisy. Our Lord answered his questions accordingly; refusing to make any specific explanations he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was the perfectly proper and legal one; he had been arrested without just cause, and the judge was now seeking to *find* a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for improper language toward the chief priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the high priest's position and judgment, this accentuated his mental unbalance as a fallen man, and led him to imagine evil where there was none. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount, "Whosoever shall smite thee on thy right cheek turn to him the other also." (Matt. 5:39) Our Lord did not literally turn the other cheek to the man and ask him to smite that also, nor did he even

receive the smiting in silence. He was not willing that his good conduct and proper language should be evil spoken of without at least a proper endeavor to correct the matter. Hence he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evil-doers, as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

It would appear that our Lord's trial by the Jews was held before Caiaphas, the acting high priest, the son-in-law of Annas, the proper high priest according to the Jewish law; and the fourteenth verse identifies Caiaphas as the one who had previously declared, "'It is expedient for us that one man should die for the people, and that the whole nation perish not.' And this spake he not of himself, but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:50-53.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true, in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the high priest's office) yet the person occupying that office, being out of heart-harmony with the Lord, was out of harmony also with the various features of the divine plan, and became an instigator and co-operator in an evil work, which nevertheless was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all of the Lord's people in respect to every feature of divine truth. It is not sufficient that we see certain facts; it is necessary also that we be in heart-harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan but nevertheless taking a wrong position may be bringing ourselves, with others, under a curse, while still co-operating in the fulfilment of the divine plan. Let all who are of the light, and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the evils which we see illustrated in the cases of Judas, Peter and Caiaphas.

The trial before the Jews was of three parts:—

(1) The examination before Annas the *legal* high priest, which was wholly unofficial. He sent Jesus bound to Caiaphas the *official* high priest of Roman appointment, and as such the president of the Sanhedrin, whose court room was probably in the same palace, across the corridor, where Peter stood warming himself.

(2) The preliminary trial before Caiaphas is supposed to have been held between two or three o'clock on Friday morning—the members of the Sanhedrin or Jewish Court having been summoned by messengers as soon as Jesus was apprehended. This hearing was preliminary in the sense that it examined Jesus and formulated and decided upon the charges on which it would convict at the formal meeting at dawn, about five o'clock. For the Jewish law forbade a trial by night.—Luke 22:66-71.

(3) The formal trial before the Sanhedrin at dawn was merely a ceremony—a farce. The determination to kill Jesus having been reached long before his arrest, the matter of his condemnation was rushed through for two reasons. (a) The great Jews feared the common people would defend Jesus against their trumped up charges, which were the only ones even they could formulate. (b) The Passover was at hand and they wanted him killed before it. Ah! how little did they realize that they were being permitted of God to exercise the evil desires of their hearts and thus to fulfil types and prophecies to the very day.

A lesson in this for God's people is, that it is not sufficient that we go through a form or ceremony of justice; nor is it sufficient that we know in advance that we cannot circumvent the divine plan or hinder its fulfilment. Many will find in the day of reckoning and revealing, that they have served God's purposes without honor or profit—in a manner that brought upon them condemnation instead of approval. Even the great adversary Satan will ultimately find (but not in any degree to his credit or blessing) that all his opposition to God, to Christ, and to "the brethren," has been overruled by divine wisdom and power for *good*, by him who "maketh the wrath of man to praise him."

It is all-important then, that we have more than forms of justice, of righteousness; we must have the *spirit* of righteousness, a *love* of righteousness—a sincere desire to know and to do God's will, else like as the Jews condemned and killed the Just One we might with forms of justice condemn and injure his "brethren." And to have the desirable condition of *love* for God and for righteousness implies a full consecration of heart to the Lord. Thus every examination of the subject brings us back to the fact that *full* consecration to the Lord, *full* self-surrender to his will as revealed in his Word, is the only proper and only safe course for any to pursue if they would hope to hear the Master's words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

It was during the interim between the 3 A. M. examination and the 5 A. M. formal conviction of our Lord by his influential enemies, that he was subjected for two hours to the mockery and insults described by three of the Evangelists. (Matt. 26:67, 68; Mark 14:65; Luke 22:63-65) These insults were committed by the "servants" and well illustrate the fact that low minds delight in the misfortunes of those whom they realize to be their superiors. These servants manifested the *same spirit* as their masters—the chief priests and Pharisees—their methods were ruder because they were more ignorant and coarse. The spirit of Christ, the spirit of love, on the contrary, whether in the educated or in the ignorant is a spirit of love, of gentleness, of sympathy, of kindness. By their fruits both spirits may be known. "If any man have not the spirit of Christ he is none of his."

THE "GOOD CONFESSION" BEFORE PILATE

MAY 28.—JOHN 18:28-40; 1 TIM. 6:13.

"I find no fault in him."—John 19:4.

Pilate, the Roman governor of Judea, had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, according to Jewish law and custom, but had no power to order public execution. Apparently they did have the power to stone to death for blasphemy (the charge on which they condemned Jesus) as in the case of Stephen (Acts 7:58); and hence we may suppose that they had such a power in respect to Jesus, but failed to exercise it lest the people should resent the injustice. Moreover, quite possibly they realized the wide influence already attained by his teachings, and desired to make his execution as public and as disgraceful as possible—to the intent that his followers might be chagrined and humiliated, as well as himself, because few would care to confess themselves disciples of one who had been publicly executed as a criminal,—condemned by both civil and ecclesiastical judges. Thus they hoped to nip in the bud the new system of religious teaching, which, if it continued, would evidently entirely subvert their own influence with the people. Thus unwittingly these evil-doers were carrying out the very arrangements foreordained of God—and doing so in the full exercise of their own evil volition.

As already noted, the formal condemnation of our Lord before the Jewish Sanhedrin occurred at dawn, five to six o'clock, and immediately they hurried him to Pilate's judgment hall, intent on getting him into the hands of the Roman soldiers for execution at the earliest possible moment, so that the multitudes might realize his case as beyond the power of their intervention. Nor had the Jewish rulers any particular reason to suspect that Pilate would hesitate at all to order an execution. Pilate seems to have had a reputation for cruelty. Philo speaks of "his corruption, his acts of insolence, his habit of insulting the people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and most grievous inhumanity at all times—a man of most ferocious passions, very merciless as well as very obstinate." Apparently the rulers of the Jews had frequent cause to appeal to Pilate to be merciful, and generally without effect; they seem to have taken for granted that if any prisoner were brought to him with a request

for execution he would take pleasure in complying.

We are reminded of our Lord's words to the Pharisees, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," when we read that these very persons who murderously were scheming for the destruction of the Just One would not enter into Pilate's judgment hall, "lest they should be defiled," and thus be hindered from celebrating the Passover. How wretchedly inconsistent and hypocritical they were! They feared that Pilate's judgment hall, being under jurisdiction of the Gentiles, might have in it some *leaven* (a symbol of sin), and realized not that the real leaven of sin had permeated and thoroughly saturated their own hearts—anger, malice, hatred, envy, strife.

What a lesson the Lord's people have here: for we are to remember that these heart-corrupted conspirators were the professed holiness people of their day and church. While it is not in the power of any to-day to crucify the Lord and put him to an open shame, it is within our power to put to shame, to crucify, his "brethren"—the members of his body. And we fear that some to-day are doing this with as much self-deception as was exercised by these chief priests and Pharisees who secured our Lord's crucifixion. True, the Pharisees knew not what they did, as Peter says, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) And so likewise to-day any who put to shame the members of "the body of Christ" probably are ignorant of what they do. Nevertheless they put themselves under the Lord's sentence. "It were better that a mill-stone were hanged about his neck, and he cast into the sea." (Luke 17:2) Let us each therefore beware, and keep the heart, out of which are the issues of life.

Had the hearts of those Pharisees been in proper condition, full of love of righteousness and truth, and appreciative of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they could not have made the mistake of rejecting and crucifying the Lamb of God. Similarly, those who have the spirit of love for the brethren will be hindered from becoming in any manner their persecutors. Only such can properly eat of the antitypical Passover.

The Roman governor, knowing of the peculiar custom of the Jews in respect to their Passover time, accommodated himself to their theory and had his chair of state brought outside the judgment hall to what was known as the Place of the Pavement, an elevated platform. Jesus was called up on this platform for examination, while the Jews standing outside of the unhallowed ground made known to Pilate their accusation. They evidently expected that the mere presentation of Jesus as a prisoner for crucifixion would be sufficient. Apparently they had not even expected to be required to make an accusation; hence their answer, "If he were not a malefactor [evil-doer] we would not have delivered him up unto thee." Some have suggested, in harmony with the character of Pilate and his probable disrespect for the Pharisees, that his question rather was, "What accusation do *you* bring against *him?*" as tho he would give the implication that Jesus rather had ground for making accusation against the Pharisees—which of course was the case. The hardened Roman no doubt had become an expert reader of human character, and could readily see that there were no criminal features in our Lord's countenance, and many in those of his accusers.

To the surprise of the priests and Pharisees, Pilate turned Jesus over again to them, saying in substance, This is some petty religious quarrel with which I care to have nothing to do; take the prisoner and do with him according to your own laws and customs—imprisoning him, or causing him to be beaten, or whatever you may think proper, according to your law. But, thirsting for our Lord's death, his persecutors revealed their real condition of heart, saying, "It is not lawful for us to put any man to death."

Hard, cruel, unmerciful tho he was, Pilate realized the true situation—that the guilty were pursuing the innocent to death. That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defense, Pilate left the Jews and called Jesus unto him into the judgment hall, where they conversed. There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court or Sanhedrin, for altho he had full power of life and death it was incumbent upon him, as his first duty, to preserve the peace and tranquility of his dominion; and this implied that in a general way at least he must keep on the popular side, especially when the popular side embraced the chief men of the province, and particularly when those chief men desired the execution of one whom they denounced as a disturber of the peace. Pilate's position was in many respects a delicate one: he must please the government at Rome, and he must avoid unnecessary disputes with the local authorities, who in the present instance were evidently so determined that they would have created a general disturbance rather than that their evil scheme should come to naught. The fact is that six years later these people did send to the Roman emperor such complaints against Pilate as secured his removal.

Alone with Jesus, Pilate's question was, "Art thou King of the Jews?" The Jews had not made such a charge against Jesus; indeed, they were far from wishing to acknowledge the Galilean as King of the Jews, or as being thus recognized by any number; they had thus far merely charged that Jesus was an evil-doer, an insurrectionist, whose death was necessary to the peace of the nation. It would seem therefore that Pilate had previously heard from some quarter about the riding of Jesus on the ass, and as being hailed by the people as the Son of David a few days previously. That this was not part of the accusation of the Jews seems evident from our Lord's reply to Pilate, "Sayest thou this thing of thyself, or did others tell it thee of me?" Are you an interested inquirer after the truth on this subject, or are you merely calling up a matter of which you have heard? Pilate's reply, "Am I a Jew?" was tantamount to saying, "What do I know about your Jewish hopes and expectations? I am the Roman governor, and if you are a king it is your own nation and its chief representatives that have delivered you to me. What have you done, if you are their king, that makes your subjects thus disloyal to you? Apparently there is no great danger of your exercising any power against the Roman empire; you are meek, gentle, lowly, unresisting yourself, and your people are crying out against you. King of the Jews, explain this peculiar situation!"

Then Jesus explained that his kingdom is not of this order of things, otherwise he would have servants to fight and to defend him, and would not be as at present, at the mercy of his enemies; and that his kingdom had not yet commenced. Astonished, and perhaps with some degree of sympathy for a great ruler under such humiliating conditions, Pilate asks, "Do you then claim that you are a king?" Our Lord answers, "Thou sayest," that is, "Your statement is correct; I am a king." "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth Everyone that is of the truth heareth my voice."

This was the good confession which our Lord witnessed before Pontius Pilate, to which the Apostle refers. (1 Tim. 6:13) He confessed his kingship and its divine authority. We are not to wonder that Pilate was incredulous of our Lord's claims to kingship, and that he probably thought him a fanatic. We are rather to remember that remarkably few of those who have heard of Jesus have recognized the truth of this statement that he is *a king*. How few, even amongst professed Christians, recognize the kingly office of our Lord! Many who realize that Jesus was indeed the Man of Sorrows, acquainted with grief, and some who realize that he died for our sins, have never yet seen that he purchased not only man but the empire originally given to the first Adam. Many can realize our Lord in the attitude of priest who fail to realize that he is also to be a king, and that throughout the Millennial age he will be a priest upon his *throne*, "after the order of Melchizedec," his Church and Bride being associated with him and sharing in both his priestly and his kingly offices.

The priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world's salvation—men must be *delivered* from the bondage of sin and death—and must be *ruled* with the iron rod in order to develop them and fit them for life everlasting; and all of this work belongs to him who redeemed us as with his own precious blood. It is well that we remember, too, that a very large proportion of our Lord's parables related to the kingdom in its various stages—now embryotic, by and by to be set up with full power and authority to overthrow evil and to bring in everlasting righteousness.

This kingdom is to be a kingdom of truth, of righteousness and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation for that kingdom by witnessing to the truth—the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary, hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the

giving of his life in defense of the truth that constituted the redemption price. Similarly all of the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan—the features of that plan accomplished at the first advent in the redemption of the world, and the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the kingdom witness to the truth—a good confession respecting the kingdom, its foundation and ultimate superstructure in glory.

A very short discourse on such a text was quite sufficient for Pilate. He had no desire to enter into a theological discussion, which could only reflect unfavorably upon his own past record. He broke off the conversation suddenly, saying, "What is truth?"—as tho he would say, Who is truthful? Where is absolute justice to be found, absolute truth, absolute probity? And without waiting for an answer he left Jesus in the judgment hall, went forth to the Place of the Pavement, and addressed the waiting Sanhedrin and their multitude of servants and hangers-on, brought with them to give evidence of popular clamor.

Pilate announced his decision, "I find in him no fault at all." Then the Jews, fearing that their prey was about to escape, began to bethink themselves of charges to be formulated. They did not mention the charge on which they themselves had convicted Jesus, falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. Instead, they made three charges, *viz.*, (1) sedition—agitation of the people against the existing order of things; (2) that he interfered with the collection of taxes, teaching the people that it was improper to pay tribute-money to a foreign power; and (3) that he made claims of being a king.—Luke 23:2.

But now learning that Jesus' home and principal ministry was in Galilee, Pilate thought to relieve himself by referring the entire matter to Herod, who had charge of the province of Galilee, and who was then at Jerusalem, at a palace not far distant. This was the Herod who had caused the death of John the Baptist. Luke tells us (23:8) that Herod was very glad to see Jesus, for having heard much respecting him he hoped also to see some miracle performed by him. Herod questioned our Lord with many words, but received no response whatever, while the chief priests and scribes grew the more vehement in their accusations, seeing that Jesus denied nothing that they said, and that thus they were not called upon for proofs.

Herod no doubt was piqued as well as disappointed by our Lord's conduct, and unable to gain entertainment from him as expected, he and his guard took sport in mocking the Redeemer's claims of dignity and kingship.

But with a desire to return Pilate's compliment, and perhaps with some little touch of remorse of conscience in respect to the beheading of John the Baptist, Herod disposed of his responsibilities in the case by returning our Lord to Pilate. It was after our Lord's return to Pilate's judgment hall that the latter, apparently as a final effort to appease the Jews, to preserve the peace of the country, and yet to let go one whom he clearly discerned to be innocent, announced that in view of the clamor against Jesus he would cause him to be scourged, altho he found no fault in him. He evidently hoped that by the infliction of the scourging (whipping) and incidental humiliation, that the spirit of malice on the part of the accusers would be satisfied, and that they would peaceably agree to his release. Apparently the scourging was done in some interior apartment by the Roman soldiers; and probably with the full consent of Pilate a cast-off royal robe and a crown of thorns were put upon our Lord. Evidently this proceeding would furnish amusement to the unsympathetic soldiery, and so much shame and contempt cast upon our Lord might at least satisfy his persecutors, if it did not awaken sympathy.

Acting in harmony with this thought, Pilate came again before the Jews, and caused our Lord to be led forth, weak, exhausted and miserable-looking, from the trying experiences of the night, supplemented by the painful and weakening influence of the scourging just received. With his crown of thorns and soiled purple robe he must have been a pitiable sight indeed, and yet the noble outlines of his perfect manhood must still have been striking, and no doubt suggested the words of Pilate which have echoed down the centuries since, "Behold the man!" (John 19:5) Pilate evidently was impressed with our Lord's personality; never before had he seen so splendid a specimen of the human race. He was such an one as any people might have been glad to honor as their king. He evidently hoped that some impression would be made upon the clamoring throng which accused Jesus. But he was mistaken; they clamored so much the more, "Crucify him! Crucify him!" Meantime Pilate's wife had heard of the trial and had sent Pilate word respecting her dream, and advice that he have no part in doing injury to this just person.—Matt. 27:19.

RESPONSIBILITY OF OUR LORD'S DEATH

Pilate immediately said to the Jews, "Take him and crucify him, if that is your law." But altho thus assured that the Roman governor would not interfere in the matter, the Pharisees hesitated about accepting the proposition; they much preferred that the crucifixion should be in the hands of the Roman governor and his soldiers, lest the friends of Jesus and the multitudes who had been healed and taught by him should come to his assistance and overpower them; hence they answered Pilate that according to their law Jesus should die, because he made himself the Son of God. They perverted the truth in their endeavor to uphold their course, for the law did not prescribe death as a penalty for the claim of being the ***Son*** of God. Had our Lord claimed to be the Father he would have come under the terms of the death penalty for blasphemy, but there was no such penalty, nor was it blasphemy, to call himself, as he did, the Son of God.

When Pilate heard of this he was the more alarmed. The features of Jesus were impressive of themselves, but if one possessing such features made the claim of relationship to God there certainly was some ground for fear. Pilate still withstood the Jewish clamor, and sought to release our Lord. Then the Jews, as a last resort, threatened Pilate by implication, crying out, "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." They thus intimated that if Pilate frustrated their designs, and refused to crucify Jesus as they demanded, they would report him to Caesar as an enemy of his empire, a succorer of seditious persons, a fosterer of rival kings in the empire. Pilate could not stand against this argument, and washed his hands in the presence of the multitude, saying by this act, as well as in words, "I am innocent of the blood of this just person; see ye to it." And when the Jews cried out, "His blood be upon us and upon our children," Pilate delivered him to be crucified.—Matt 27:24, 25.

We are not of those who condemn Pilate; he was a servant of the empire, charged with doing everything reasonable to preserve peace in his dominions, and only a clearly enlightened and fully consecrated saint could have been expected to do more than Pilate did for the release of Jesus. Our Lord in no sense intimated guilt on the part of Pilate. The responsibility was assumed by the Jews, and surely its penalty has rested heavily upon them and upon their children for the past eighteen centuries, and even yet their cup of anguish is not filled to the full. "Jacob's trouble" will be no unimportant one in the great time of trouble that is just approaching; but we thank God on their behalf that deliverance is nigh for them, as well as for all others of the groaning creation. How blessed the thought that when they shall look upon him whom they pierced, and wail because of him, it will not be with tears of hopeless sorrow; for the Lord "shall pour upon them the spirit of grace and of supplication, and they shall mourn for him as one mourneth for his first-born.—Zech. 12:10.

A "PILGRIM" IN THE WEST

Friends in Kansas, Missouri, Nebraska and Iowa who desire a visit from one of the "Pilgrims" will please report to us by letter immediately in order that we may make up the route accordingly.

"LOOKING UNTO JESUS"

Look unto Christ, O church of God,
Fear not, nor be distressed;
'Twas he who gave his precious blood—
In him you now are blessed.

Look unto Christ, O groaning race,
Thy burden to remove;
Jehovah's all-sufficient grace
The "King of kings" shall prove.

—*J. M. Blose.*

"HE WAS NUMBERED WITH THE TRANSGRESSORS"

JUNE 4.—JOHN 19:17-30.

"The Son of God, who loved me and gave himself for me."—Gal. 2:20.

Crucifixion was the horrible method of execution in olden times for the vilest of criminals—its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. Farrar says of it:—

"Death by crucifixion seems to include all that pain and death *can* have of the horrible and ghastly dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed."

As already noted, the envious and murderous chief priests and doctors of Judaism desired just such a public denunciation of the great Teacher who so fearlessly had exposed their hypocrisies and inconsistencies, and who was fast making an impression upon the common people. For them to have stoned him to death as a blasphemer they probably feared would leave him a martyr in the eyes of many, while to have him publicly executed as a criminal, sentenced by the Sanhedrin and executed by the highest civil power in the world, would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. We may imagine, therefore, how their evil hearts exulted, when finally they had coerced Pilate into signing the warrant for the execution of Jesus.

According to Mark's account (15:25) the death-warrant was signed by Pilate about nine o'clock in the morning—the trial of Jesus, and Pilate's various attempts to secure his release from his enemies, having occupied three hours. At once they started, the two robbers bearing their crosses, and Jesus bearing his cross, taking the place of Barabbas, who was to have been executed, but who was released. It was the custom in olden times to compel the convicts to bear the instruments of their own torture. Nor were the crosses so large and heavy as they are generally illustrated in modern paintings. On the contrary, the evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. Altho small, these crosses constituted a good burden for a reasonably strong man; but our Lord, after passing through his Gethsemane experiences and the night of buffeting and scourging, and his further scourging by Pilate's orders, was sick, exhausted, weak, sore. Apparently even the hardened soldiers took pity upon him, and meeting Simon the Cyrenian on the way, they compelled him to relieve Jesus.

We know nothing respecting Simon, except that Mark relates that he was the father of Alexander and Rufus, which gives the suggestion that these, his two sons, may subsequently have became the followers of Jesus and well known amongst the disciples. In any event Simon himself enjoyed a great privilege which thousands since have almost envied. How the apostles, Peter, James and John and others, must have regretted the fearfulness of heart which kept them all at a distance, and hindered them from proffering their aid to the Master in his trying hour! John, we know, was not far off, probably the others were near also; but what an opportunity they missed!

And very similar opportunities are still with us all—opportunities to serve the Christ—opportunities for serving the members of the body of Christ. As everyone who follows the Master's footsteps must needs have some Gethsemane experiences, so also each must have a taste at least of all the Master's experiences. Let us not forget, then, to look about us for opportunities for serving the "brethren," the "little ones," the members of the body of Christ. Let each be careful not to add to the reproaches that must fall upon all the followers of the Lamb, but on the contrary to offer words of sympathy, and to help bear each other's crosses, difficulties and trials by the way. Thus can we best show to our Lord and Head how we would have appreciated the opportunity of helping him bear his cross on the way to Calvary.

The place of crucifixion was called Golgotha, the Hebrew word signifying a skull, the Latin name for a skull being Calvary. This name was given to the locality probably because the general contour of the hill, which was just outside of Jerusalem, closely resembles a skull when viewed at a distance. It was on the way to this place, Golgotha, Calvary, that some of the charitable women of Jerusalem, according to their general custom, offered the condemned ones sour wine mixed with bitter myrrh—a draught which had a tendency to stupefy the nerves, thus rendering the execution the less agonizing. The two robbers quite probably drank of the potion, but Mark (15:23) declares that our Lord refused it—having learned that his experiences were the Father's will, he would do nothing whatever to hinder himself from receiving them to the full.

Probably Mary, the mother of Jesus, Mary Magdalene, Mary the mother of James the Less and of Joses, the mother of James and John, and Salome, the wife of Cleophas (Matt. 27:56; Mark 15:40) and others of the friends of Jesus, by this time gained courage and mingled with the women who offered the wine and myrrh, so that Luke says, "There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."—Luke 23:27, 28.

Thus, and with other words recorded, our Lord foreshadowed the great time of trouble coming upon the Jewish nation. By the expression, "If they do these things in a green tree, what shall be done in the dry?" he implies that, altho the nation of Israel had been given up only five days previously, when he exclaimed, "Your house is left unto you desolate," if their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out and the nation as a whole had become ready for the great "burning" of their day of trouble, which was designed to, and had been prophesied should, utterly consume their polity. And how literally our Lord's prophecy was fulfilled: Josephus, without a thought of corroborating this testimony, tells us with explicitness of detail of the terrible sufferings which came upon the women and children during the great time of trouble which ended with the destruction of Jerusalem, A. D. 70.

When we reflect upon the prophecy, "He was numbered with the transgressors" (Isa. 53:12), and then consider the terrible persistency with which the leading Jews pursued the dear Redeemer to secure his execution, it furnishes us fresh evidence of divine foreknowledge which, without interfering with the free moral agency of any man, is nevertheless working all things according to the counsel of God's will. We see afresh how God causes the wrath of man to praise him, and to testify to his wisdom and foreknowledge.

It was customary to have four soldiers attend each prisoner to execution; foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed, and which was fastened above his head on the cross; then followed three soldiers with the hammer and nails, etc., and these all were under the command of a captain or centurion. The board placed above Jesus, on the cross, declared him to be the King of the Jews, and was written in three languages—in Hebrew, the language of the country, in Greek, because it was the language of the visitors and of the educated from all quarters, and in Latin, because it was the language of the empire and of the soldiers. There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet, which may be accounted for by supposing that the words differed slightly in the different languages, and that the Evangelists quoted from the different originals.

Little did Pilate comprehend the great truth which he set before the world in the words, "Jesus of Nazareth, the King of the Jews." Few yet realize the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth: and yet so surely as the Lord has spoken it, the time is coming when every knee shall bow and every tongue shall confess him Lord, Master, King, to the glory of God the Father. And to this end it shall come to pass that after full knowledge of the matter has been given to all, he that will not obey this Prophet shall be cut off from among the people in the second death. (Acts 3:23) He was indeed rejected of the Jews, but nevertheless the full elect number for the twelve tribes of Israelites indeed shall yet be found, who, as the seed of Abraham, shall accept Messiah as King and, faithfully serving him in the present life, and laying down their lives in his service and for the brethren, shall be accepted of him as joint-heirs in his kingdom. Since there were not enough of the natural Israelites to complete these twelve tribes of Israelites indeed, God is completing the number by adoptions from amongst the Gentiles during the past eighteen centuries. Ultimately the entire number shall be completed.—Rev. 7:4-8.

The Jewish doctors of divinity were willing enough to have Jesus condemned as the king of the Jews, but were quite unwilling to have this sentence publicly recorded, and thus to imply that they had so feared his claim and influence as

to seek his death. Pilate's refusal to amend the charge was a just one; if there was no merit in the claim, why should they have feared him, and why should he have been crucified? If there was enough merit in the claim to lead to his crucifixion, the matter should be plainly stated.

The division of the spoil was customary at every crucifixion, and gave evidence of the indifference and hard-heartedness of the soldiers in the presence of suffering. The raiment divided consisted of headdress, outer robe, girdle and sandals; the garment here called a "coat" and "vesture" was an undergarment which reached from the neck to the feet. It was evidently of fine quality and texture, as indicated by the fact that it was woven throughout, seamless. The casting of lots for this robe marked the fulfilment of a prophecy to which John calls attention. (Psa. 22:18) The seamless robe appears to symbolize the righteousness of Christ, which can be appropriated only as a whole; it is of one piece, and may not be marred. Whoever may get it, gets a most valuable robe, and whoever may fail to get it, fails to obtain the righteousness which is of God in Christ. But not by lot or accident or chance does this robe come to the Lord's people. As the scriptures clearly point out, it is obtained only through the exercise of faith, and held only by the obedience of faith. We might perhaps consider it a symbol of the wedding-garment which falls to the lot of one class only, a little flock, who through faith and perseverance shall inherit the Kingdom as members of the body of Christ, covered by his seamless and spotless robe of righteousness.

The Apostle John had grown bolder as the day advanced, and while our Lord was crucified he drew near and was within speaking distance—quite possibly encouraged by seeing "the wife of Cleophas," who is supposed to have been a relative. It was a sorrowful gathering for these whose hearts went out with sympathy for the Master whom they loved but were powerless to comfort or relieve. They were weeping and sorrowing while others jeered and taunted, saying, "If thou be Messiah, come down from the cross"—thinking doubtless that our Lord's crucifixion by his enemies was the best possible proof that his claim to Messiahship was a fraudulent one,—proving that he was an impostor.

With the members of the body of Christ it has been true at times also that the Father has permitted experiences to come to them in such manner as might imply that they did not have his favor, and were really impostors. But as the true disciples had a heart-union with the Lord, which outward circumstances and misfortunes could not break, a love which adversity could not chill, so with all his "brethren," those who are in heart-harmony, in oneness of spirit, will be found faithful under the most trying circumstances and adversities, because they have one spirit, a spirit of love for the brethren, by which they are enabled to identify one another as members of the one body.

How it gives us an insight into our Lord's sympathetic nature, to find him thinking in the interest of others at the very time when he himself is overwhelmed in trouble? His own agony did not hinder him from thinking of his mother, and making provision for her comfort, commending her to the care of the loving disciple John. We thus see exemplified in the Master the teaching of the Scriptures that each should seek to make provision for his own dependent ones and, as the Apostle says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8) *"The faith"* includes thoughts of love, sympathy, interest and care for others, especially for them of the household of faith. We note the choice of John: it was doubtless because, first of all, of his loving tender disposition; secondly, his zeal for the Lord and the truth, and thirdly, his courage in pressing near to be with his dying Master in his closing hours, at the risk of his own life. Let us note these characteristics, as being those which the Lord approves, that noting them we may cultivate them in ourselves, and be granted special opportunities for service by this same Master.

It was about the close of our Lord's agony that he said, "I thirst," and this gave opportunity for the fulfilment of the prophecy which declared, "They gave me vinegar to drink." (Psa. 69:21) This was not the ordinary vinegar, but more properly sour wine, the common, cheap drink of the soldiers. The sponge filled with the sour wine, and reached up to our Lord's mouth on a hyssop branch, served to moisten his lips and tongue, and was evidently intended as an act of kindness, mercy.

The different accounts give altogether what are known as "The seven words on the cross."

The first word from the cross: "Father, forgive them; they know not what they do." (Luke 23:34) While these words undoubtedly represent truly our Lord's sentiments as respected his enemies, nevertheless it is proper here to remark that the oldest Greek MSS. do not contain these words.

The second word from the cross: Our Lord's message to the robber, "Verily I say to thee today, Thou shalt be with me in Paradise."—Luke 23:43.

The third word from the cross: "Woman, behold thy son! . . . . Behold thy mother!"

The fourth word from the cross: "My God! my God! Why hast thou forsaken me?" (Mark 15:34) Of this expression a noted theologian has said, "In the entire Bible there is no other sentence so difficult to explain." Yet the meaning of this, and the reason for it, are very easily seen when once we have the correct view of the ransom. From this standpoint we see that the Logos became a man, "was made flesh," in order that he by the grace of God might taste death for every man. (Heb. 2:9) We see also that the death penalty upon father Adam was the one which Jesus must experience in order to the satisfaction of Justice and the release of Adam and those who came under condemnation in and through Adam. As the penalty against Adam was death in the fullest and most complete sense, so Christ died for our sins, suffering the Just for the unjust, that he might release us from the death penalty and make possible a resurrection of the dead. As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary that our Lord Jesus, in taking Adam's place, should experience (if only for a short time) the full meaning of a sinner's *separation from God.*

Very mercifully, the Father did not permit this feature of Adam's penalty to rest upon our Redeemer throughout the entire period of his sacrificial ministry, but only at its very close. It was the fact of his communion with the Father that permitted Jesus to pass through all the trying experiences of that day and the preceding night with such great courage, but now, when the Father's sustaining grace and fellowship and communion of spirit with him were withdrawn, and our Redeemer, with all his fine sensibilities, was utterly bereft of solace from his dearest friend, it led his breaking heart to cry out these words of anguish. Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam's transgression.

The fifth word from the cross: "I thirst," we have already considered.

The sixth word from the cross: "It is finished," suggests to us that our Lord's earthly mission had been accomplished. He came to die, to redeem the death condemned race of Adam, to purchase it with his own precious blood, his life. He had consecrated himself to this work in harmony with the Father's plan, and with his dying breath, expiring, he could say that he had finished the work which the Father had given him to do. How it rejoices us to know that our dear Redeemer did complete the work, that he did not resent the taunts of those who said, "If thou be Messiah, come down from the cross;" "Save thyself!" We rejoice to think that since the great sacrifice has been *finished* (and especially in view of the fact that the heavenly Father subsequently declared that it was finished acceptably), we may realize that there is now, therefore, no condemnation to them that are in Christ Jesus.—Rom. 8:1.

But although the sin-offering was finished eighteen hundred years ago by the sacrifice of our Lord, the Lamb of God, there is another part that is not yet finished; but in harmony with the divine plan our Lord is waiting for the Church, which is his body, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) And looking all about us, in the light of the Lord's Word, we may say that this work is almost finished too. Very soon the last member of the body of Christ will have suffered with the Head for righteousness' sake: then the entire work of sacrifice apportioned for this Gospel age, or Day of Atonement, will be ended, and the Millennial age of glory and blessing, ruling and uplifting, will begin; ushering in for the world of mankind the great blessing, the *purchase-price of which was finished at Calvary.* Let each dear follower in the Master's footsteps keep patiently and perseveringly on in the way of self-denial until his course shall be finished—until the Master shall say, It is enough; "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:21.

The seventh word from the cross: "Father, into thy hands I commend my spirit." (Luke 23:46) These our Lord's last words were a quotation from the Scriptures. (Psa. 31:5) In other words, it had already been declared of him that thus he would commend himself to the Father's grace and truth. Our Lord was finishing laying down his human life a ransom

for many sinners, but the Father had promised him a new life on a higher plane, as a reward for his faith, obedience and sacrifice. This new life, or life as a "new creature" was reckoned as begun at the time of our Lord's baptism when he received the holy Spirit; this new life was reckoned as continuing and growing during the years of his ministry while he was daily dying according to the flesh; the outward man was perishing, but the inward new creature was being renewed day by day. Now the outward man was about to cease entirely —fully surrendered, the sacrifice finished.

Our Lord's interest in and hope for a future life looked forward, in harmony with the Father's promise, to the new or resurrection life; the new mind or spirit reckoned as begun at the moment of his baptism and consecration, having the divine promise of being perfected in a resurrection, in a spirit-body suitable for and in harmony with the new mind, the new will. But this change could not take place instantly: the divine law had arranged that not until the third day could he be quickened as the new creature of spiritual body. He must take this by faith; no one had ever passed this way before: yet with full confidence our dear Redeemer looked up to the Father, and full of faith declared that he committed all of life and all of these blessed hopes for the future to the Father's love and to the Father's power,—to be provided in harmony with the Father's plan and Word. And so must we, as followers in our Master's footsteps, look forward with faith, and in our dying hour commit all our interests to the keeping of him who has manifested his love for us, not only in the gift of his Son as our Redeemer, but all our journey through,—in his providential care, as well as in the exceeding great and precious promises which go before us and surround us and give us strength, comfort and assurance.

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VIEW FROM THE WATCH TOWER

Austria-Hungary is called "the dual kingdom," but really it represents three distinct races:—Germans (Austrians), Czechs (Slavs, Bohemians) and Hungarians (Magyars). The Germans occupy the northern Austrian provinces nearest to Germany. The Slavs are most numerous but have long been subservient to the Magyars or real Hungarians, who are in the minority as compared with both the others. All are Roman Catholics, tho the Slavs have quite a sympathy for the Greek Catholics or Church of Russia, to which most of their race residing in Russia give adherence.

The progress of education during the last twenty-five years has had a great influence upon the subject race—the Bohemians, giving them new ideas of their "rights," "liberties," etc. This has caused no end of trouble to the government, precipitating bitter race-contentions in their Parliament, the Germans and Hungarians being unwilling to concede the demands of the Czechs who are in the majority. Seemingly only the loyalty of all to the Emperor has prevented a civil war; and serious results are feared in the event of the death of the now aged ruler. He is nearly seventy.

Once the Papacy had so firm a hold that to be a Protestant meant death—this being the land of John Huss, the martyr; but a change of sentiment came gradually with greater enlightenment. The Czechs were first to discuss the wisdom of leaving the Church of Rome and affiliating themselves with the Greek Catholic Church. This led to Roman concessions to the Czechs to placate them. This, however, has gradually led to a coolness toward the Church of Rome on the part of the Germans, and it is this that specially interests us now.

The German Catholic element looks with admiration toward the German Empire to the North and West, where German influence is supremely dominant, and annexation to these their brethren is earnestly craved—leaving the balance of Austria to the Hungarians and Bohemians. But Germany has already so many Roman Catholics that they trouble her in her Reichstag or Parliament as an opposition party, and more are not wanted: it was for this reason that Bismarck ignored and declined these pro-Catholic provinces of Austria when forming the Empire.

The new move of the Germans of northern Austria is to renounce adhesion to the Church of Rome and become Protestants, with a view to making themselves acceptable to so-styled "Protestant Germany." The movement has been in progress only a short time, but is spreading rapidly and means some awakening at least amongst these people long bounden under priestcraft and superstition; later it may mean the disintegration of Austria, and points to growing race prejudices the world over.

What influence this may have upon the impending "time of trouble" and distress of nations is hard to say; but surely it marks decline to despotic Papacy—as in France, Italy, Mexico and Spain's colonies. The extent of this Austrian movement may be judged from the following extracts from foreign newspapers:—

"LOS VON ROM"—AWAY FROM ROME

The *Schwaebische Mercur* says:—

"The 'Los von Rom' movement is increasing, especially in German Bohemia, where it occasions no little worry to the authorities. The Government has nowadays no means at hand to prevent this wholesale desertion, as the Protestant churches, or rather the Evangelical church, has legally the same status with the Church of Rome. In Eger 1100 Catholics have joined Protestantism, in Carlsbad 100, and another 1000 will become Protestants together. Within a short time half of German Bohemia will be Protestant."

The *Tageblatt* of Vienna says:—

"The Germans on the whole will not renounce their right to make use of their intellectual powers. This the church will not and can not permit. The Slavs, as the case of Russia shows, are patterns of submissiveness, hence the church prefers that Slavs should have all power. For a long time the Slav clergy has preached the doctrine that German is synonymous with Lutheran. 'Very well,' say now the Germans, 'we will become Lutheran to emphasize our nationality. Los von Rom!' How much the church is responsible for this the case of Bohemia shows. In the mixed districts only 23 priests are German, 262 are Czech. In the purely German districts 618 are German and 562 Czech."

The London *Outlook* says:—

"The Pan-Germanic movement is one of the disintegrating forces at work upon Austro-Hungary. The events of 1871, says one of its leaders, were but a step in the right direction, and the movement will not be complete, the Altdeutsche Verband will not have achieved its aims, until all the members of the Teutonic race on the continent of Europe have been welded into one state. Not until this is accomplished can Germany assert herself with success as a world power."

The London *Saturday Review*, referring to Baron Schönerer, the head of the new movement, says:—

"His last theatrical stroke of organizing secessions, ten thousand at a time, from the Church of Rome, while naturally exasperating to his opponents, emphasizes his strength beyond previous belief."

The Roman Catholic Bishop of Linz said, at a recent church conference in Austria,—

"In open meetings and in the press our holy faith is attacked in the most violent manner; openly and secretly the people are solicited to desert our holy church."

Herr Wolff, a leader among German Austrians, with his entire family, was recently baptized a Protestant; and in consequence he is now denounced as "a servant of Satan," by the Catholic press, which is extremely bitter on the entire subject.

In a time of such shaking up there should be some with ears for the present truth, and any who have the opportunity should be prompt to use it in serving the King and his "brethren."

A VISIT TO THE HEAVENLY COURT

INVITATION TO THE SAINTS

Come, dear saints, and let us visit at the court of heavenly grace,
For Jehovah deigns a welcome to prepare.
He has bid us leave our earth-cares for the pleasures of his face,
And recruit in heav'n's salubrious atmosphere.

He has spread a "feast of fat things" that will tempt our appetites.
O the daintiness and richness of his fare!
He will cheer our drooping spirits with the vintage that delights
Every honored guest his benefits to share.

Let us lay aside our burdens, and our sorrows leave behind,
While we hasten to that glory-lighted scene;
Let us purge our hearts of evil, and put on the willing mind,
Lest our eyes be holden by a veil between.

Clad in spotless robes of righteousness, by faith received and kept,
We may safely pass stern Justice's sentry-post;
While our Guide-book, studied carefully, will make us all adept
In the customs and requirements of our Host.

By his grace brought nigh, and joying in his countenance of light,
We may greet the loving Father face to face;
We may learn the hidden mysteries of wisdom, love and might,
Proving the "exceeding riches" of his grace.

With his signet in our foreheads we may wander leisurely
Through the palace gardens, by the river peace;
We may scale the heights of happiness, and overlook the sea
Of content, whose grateful murmurs never cease.

We may saunter through the orchards where the Spirit's fruits are ripe,
Plucking hope and love and kindness as we go;
And their fine, delicious flavors from our memories shall wipe
Every trace of bitterness and earthly woe.

We may change our weariness to vigor and perennial youth,
At the living fountains near the palace-door;
And with newborn energy and zeal explore the mines of truth,
Adding gem on gem of knowledge to our store.

And the feast of his providing! Who can tell, without a taste,
What shall charm our palates at that episode?
Come, dear saints, and visit long and often! Come with seemly haste!
For the King says "Welcome" to his high abode.

—R. B. H.

"NOW IS CHRIST RISEN FROM THE DEAD"

JUNE 11.—JOHN 20:11-20; 1 COR. 15:20.

Under divine supervision most elaborate proofs are furnished us of the death of Jesus—even tho the disciples and friends saw no necessity for this particularity, and indeed would have regarded all such proofs of his death as so many contradictions of their hopes and so many proofs of their disappointment. But the death of Christ was an all-important event, and hence it was necessary, from the divine standpoint, that the proofs respecting it should be indubitable. Let us note some of these proofs:—

(1) His side was pierced with a spear, and from the wound flowed blood and water—a positive proof that death, dissolution, had taken place.—Jno. 19:34, 35.

(2) The centurion who had charge of the execution undoubtedly was a man of large experience in such matters, and the record is that he was convinced of our Lord's death, and so reported to Pilate, the governor.—Mark 15:39, 44, 45.

(3) The corpse was buried in Joseph's *new* tomb, which contained no other corpses, and hence there could be no question respecting the body of Christ and its burial.

(4) The chief priests, anxious to prevent any spread of the doctrine of Jesus, remembered his words respecting his resurrection; and, while they placed no confidence in the matter, judging Jesus' disciples by themselves they surmised that they would be tricky and attempt to steal away the corpse and to claim the resurrection of their Master in harmony with his previous declarations. As a precaution against this they requested Pilate to seal the tomb and place a guard of Roman soldiers there; but Pilate refused to act officially in the matter, nevertheless giving them, as was probably customary, the privilege of hiring some of the soldiers as watchmen—much the same as anyone today can employ and pay a policeman for extra service as a watchman; thus the Pharisees appointed the watch and sealed the stone, and had full cognizance of Jesus' resurrection.—Matt. 27:62-66.

(5) The friends of Jesus were fully convinced of his death, and wrapped his body in linen clothes, with spices. (John 19:40) Apparently his declaration that he would rise from the dead on the third day was not appreciated by his followers until after he had risen. Their minds were intent upon the promise of the Kingdom; they were amazed at his arrest, conviction and crucifixion, and, it would seem, forgot for the time many of his precious words. Indeed, we are to remember that our Lord's teachings were almost wholly in parables and dark sayings, and they may have misinterpreted his reference to a resurrection. (Mark 4:13) After his resurrection they remembered his words, and particularly after Pentecost—after they had received the holy Spirit, which, according to promise, brought to their memories the things which he had spoken unto them while he was with them.—John 14:26.

If it were well that the facts respecting our Lord's death should be clearly set forth as a part of the Gospel, it is well also that all of the Lord's people should fully recognize the fact of his death, and the necessity of it, and its value as the offset or corresponding price for the redemption of Adam, and indirectly the redemption of all those who were in Adam when the sentence of death came upon him,—all redeemed by the one sacrifice, offered once for all. Strange to say, very many Christian people speak of our Lord's death and of his resurrection, and yet really do not believe in either. To believe that our Lord arose from the dead on the third day is to believe that *he was dead* from the time of his crucifixion on Friday afternoon until the time of his resuscitation or resurrection, early on Sunday morning, the first day of the week. And if he "*was dead*" (Rev. 2:8) during that period (parts of three days) and did not rise from the dead until the morning of the third day, it means that our Lord Jesus was *not in any sense alive* during that interim, a period of about thirty-eight hours. It seems strange that it should be necessary to emphasize a point so emphatically and repeatedly set forth in the Scriptures. The necessity is two-fold:—

(1) Because, through a false, unscriptural theory, many Christian people hold that there is no such thing as death;—that what appears to be death is merely a transformation to a larger degree of life;—that the real being cannot die, and that merely the body dies, and that so our Lord Jesus *did not die* for our sins, but merely shed off an outer covering of flesh.

(2) It is important to the true Christian's faith that the fact of our Lord's death be not only fully established by the statements of the Scriptures, but that the Christian's faith therein be fully and thoroughly grounded; because only those who realize that our Lord's death was for the time an extinction of his being can realize how his death was the payment of father Adam's penalty. Father Adam's penalty was death, extinction, and this penalty fell by inheritance upon all his posterity: "Christ *died* for our sins"—he suffered the death penalty for father Adam (and incidentally for all those who had come under the death sentence through Adam's transgression).

Nor should it be understood that the penalty upon father Adam was an extinction of life for merely thirty-eight hours· it was perpetual, the everlasting extinction of life and all the privileges of life he had received from his Creator. Our Lord's sacrifice—the death of the man Christ Jesus—was an everlasting death also, a death which fully offset the penalty upon father Adam, and as Adam's *substitute* the *man Jesus* could never be released. The release of the *man* Jesus from the death penalty would be as impossible as the release of Adam himself without a substitute; for, as man's substitute, "*the man* Christ Jesus" took upon himself the entire penalty of Adam's transgression, and must bear to the full the death-curse which rested upon Adam and indirectly upon his race. Hence, faith grasps firmly the thought that our Lord Jesus did not take back man's ransom-price—did not take back the sacrifice for sins, the human nature—in his resurrection.

In order that he might offer this, the only proper and acceptable ransom for man, our Lord left the glory which he had with the Father, left the higher nature, and was "made flesh," "that he by the grace of God should taste death for

every man." (John 1:14; Heb. 2:9) If he could pay man's penalty by remaining dead thirty-eight hours, then man could have paid his own penalty by remaining dead thirty-eight hours, and there would have been no necessity for a sin-offering, a ransom-price, to be paid. Indeed, Adam would have overpaid his penalty thousands of times. But since the penalty was death in the absolute sense, unlimited by time; and since this penalty would never permit a restoration of life to Adam, therefore it was necessary that a *ransom* should be paid for Adam;—that another life should be *substituted* for Adam's life;—that another, a perfect man, should die and *remain dead everlastingly*, that Adam and the race condemned in him might be released from death by a resurrection.

It was just this work, in harmony with the divine plan, that was accomplished by the man Christ Jesus, and finished in his death; and according to divine promise that ransom-sacrifice will never be abrogated, will never be taken back: and consequently all who are trusting in the merit of the great sacrifice of atonement may have full confidence that there will be a resurrection of the dead (of humanity), both of the just and the unjust; because Justice has been paid the full price, and because God has promised through the Gospel of Christ an opportunity for return to everlasting life, which shall eventually be offered to every member of Adam's race.—1 Tim. 2:6.

In view of these facts, how and why do we speak of the resurrection of Jesus as essential to man's salvation? We answer that neither we nor the Scriptures speak of the resurrection of Christ Jesus as a *man*. As his coming to our low estate of manhood was merely for the purpose of effecting our ransom, and as the taking back of manhood by a resurrection would undo the entire work of redemption, it is preposterous to think of our Lord's resurrection as a restoration to human nature.

Quite to the contrary, all the evidences of the Scriptures, rightly and carefully arranged before our minds, show conclusively that our Lord was resurrected a spirit-being—not only higher than man, but higher also than angels, archangels, principalities and powers, a partaker of the divine nature. As such he was indeed a "new creature," and not in any sense of the word did this imply his taking back our ransom price. The Scriptures declare that he was "put to death in the *flesh*, but quickened in the *spirit*"—a spirit-being: and the Apostle Paul declares our Lord's resurrection to be the pattern or sample of the resurrection of the church which is his body. (Rom. 6:5) He declared that we with him will constitute the first (chief) resurrection; and then he explains our resurrection, and that explanation, therefore, must be equally an explanation of our Lord's resurrection, for he is the Head, the first-born from the dead amongst many brethren: and the experience of the "brethren" in resurrection will only be a duplication of the experiences of their Lord. With this in mind, let us note the Apostle's statement respecting the first resurrection and its operation upon the Church, assured that the same description, in general features at least, apply to our Lord's resurrection. He says, "Thus is *the* resurrection of *the* dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."—1 Cor. 15:42-44; Phil. 3:10, 11.

From this standpoint, and from no other, can the facts related in the Scriptures respecting our Lord's resurrection be harmonized with each other and with the object for which he came into the world and suffered death.

Our Lord's resurrected being was a direct gift from the Father, and not something which our Redeemer held over from a previous existence: it was a *re*-creation on a higher plane of existence. When he left the glory of the spiritual condition and became the man Jesus, he had a *right to life*, under the divine law, because he had always fulfilled the conditions of life. In harmony with this the Scriptures assure us that his degradation from a higher nature to the human nature was not as a punishment, but of his own volition; not in obedience to a command of the Father, but in obedience to the will of the Father. As a man also he had a right to life, because the divine law guaranteed life to all who obeyed it; hence in no sense of the word was his human life forfeited. On the contrary, he *gave* it, he *sacrificed* it, he *offered* it, in harmony with the Father's plan, as man's *ransom-price*. But there he *lost* all right to life: that was the very thing which he surrendered or "offered" on man's behalf. And having surrendered on man's behalf his rights to life he had no such rights remaining. and consequently could plead no right to a future life by a resurrection on that score—he had given his rights for Adam and his race.

But while the rights of our Lord were gone—paid to Justice as Adam's ransom, nevertheless the heavenly Father's power and right to re-create on a higher plane were in no sense of the word abridged. Justice might properly object to the re-creation of Jesus as a *man*, but would have no ground whatever for objecting to the creation of a new creature—of a nature higher and superior to all others of God's creatures—of the divine nature. And this is what the Apostle tells us did occur; after describing our Lord's humility and obedience to the Father unto death, even the death of the cross, the Apostle declares, "God hath highly *exalted* him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11. [See Z '16, p. 133, for later view].

While it doth not yet appear what we shall be, when we are changed by a share in the first resurrection to the same divine nature, and while consequently it does not yet appear to us clearly what our Lord is in his very high exaltation, we can nevertheless appreciate the fact that amongst all who are honored with the title of sons of God upon the different planes or natures, there is a measure of identity. Thus for instance, our Lord, in his prehuman condition as Michael, the Logos, could be transferred to a lower condition, the human, and yet could preserve a good recollection and appreciation of his previous experiences, and did so, as the Scriptures relate. (John 8:58, 17:5, 24) And similarly it was possible for the perfect man Jesus, the image of God in flesh, to be so duplicated as a still higher image of God in the divine nature, "the express image of the Father's person," that his identity is absolutely assured. The Scriptures clearly indicate that our Lord's experiences as a man, and the lessons of patience and obedience and sympathy which he then learned, are present with him now, as experiences, altho no longer flesh, but spirit of the highest order. Only from this standpoint can we rightly appreciate the various facts set forth in this lesson.

Woman's love and tenderness, specially endearing charms of the sex, are well illustrated in this lesson—in the coming of Jesus' female friends "very early in the morning," "while it was yet dark," at the "dawn." They came with no thought of the Lord's resurrection, but to embalm his body more elaborately than there had been time and opportunity for doing on the evening of his burial. They had been hindered from coming the previous day, because it was the Jewish Sabbath (the day now known as Saturday), the seventh day of the week. It does not appear that they all came together, but rather that Mary Magdalene was the first to arrive; but before her arrival there had been an earthquake, the keepers were affrighted, and fled to the chief priests. (Matt. 28:2, 11-15) Mary's perplexity respecting the events connected with the crucifixion was evidently intensified by the finding of the stone rolled away from the sepulcher, and full of the thought that the Lord's enemies were still pursuing him, and had even removed his body, she ran with haste to make the matter known to Peter and John, saying, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." Meantime the other women arrived, and saw the two angels, who explained to them that Jesus had risen as he had foretold, and they also returned to the city to report to the apostles.—Luke 24:2-10.

Peter and John were immediately interested by Mary's narrative, and hastened to the sepulcher; John, the younger and more active one, arriving there first, looked in and saw the place vacant, and the linen clothes lying; but Peter, the courageous, coming up, was the first to enter the sepulcher. Now they began to think of the words which our Lord had spoken respecting his resurrection on the third day, and John tells us of himself that looking at these evidences "he believed"—yet no doubt with much confusion of thought at first. The two disciples went to their home, but Mary remained at the sepulcher, weeping, and looking in she saw what Peter and John had not seen—two angels. They were doubtless there when Peter and John went into the sepulcher, but as we have heretofore seen from the Scriptural testimony, angels are invisible to human sight, except as a miracle may be performed. Such a miracle was performed in this instance, and the two angels assumed human form and white raiment, and asked Mary why she wept. While she told them that she was weeping because some one had taken away the Lord's corpse, she heard a footstep near her, and turning saw what she took to be the gardener, the keeper of Joseph's garden in

which this tomb was. She did not recognize him as the Lord, but asked him if he had removed the body to tell her where, that she might take charge of it—her thought seeming to have been that Joseph was unwilling to have his tomb cumbered longer, and had therefore ordered that our Lord's body be removed, and that probably the gardener had attended to the matter.

It will be noticed in this case, and in the various instances of our Lord's appearances after his resurrection, that his nearest and dearest friends did not recognize him. He appeared in various forms and under varying circumstances. He spoke to them only briefly on each occasion, and during the forty days of his presence from the time of his resurrection to the time of his ascension was seen of his disciples only a few times, and all of his conversations together probably did not occupy over an hour. These appearances, nevertheless, were for the purpose of teaching them very important lessons. (1) They were to recognize the fact that he was no longer dead, but alive. (2) That he was no longer the *man* Jesus, and subject to *human* limitations as before his crucifixion, but with the same loving disposition and characteristics was now a "new creature," not subject to earthly conditions and limitations—able, as the angels, to appear and to disappear, to go and come like the wind, as he himself had explained that all "born of the spirit" in resurrection can do.—John 3:8.

In this view of the matter we are not surprised that Mary did not know her Lord until he revealed himself by speaking her name in a familiar manner. Then how quickly her faith surmounted every obstacle. With a woman's intuition she stopped not to inquire why there were no marks of the nails in his hands and in his feet but crying, "Master!" she clasped him by the feet with a fervency that meant, "Now that I have found you again I will not let go of you!" Her love, her devotion, her persistence, gained for Mary the great honor of being the first to whom the Lord revealed himself after his resurrection. She had been forgiven much, and she loved much, and our Lord manifested his appreciation of her devotion. Nevertheless, he must tell her that she was neglecting a great privilege and a great duty, for under divine providence it had fallen to her to be the first to announce to the disciples positively that the Lord was alive again. Instead of holding the Lord tightly by the feet, and thinking never to leave him, she should rather gladly become the servant both of the Lord and the apostles, and carry the good tidings.

And this in substance is what our Lord said to her. Our common translation "Touch me not" is faulty: the passage should rather be rendered, "Cling not to me, but go to my brethren, and say to them that I have not yet ascended to my Father, but that I am to ascend to my Father and your Father, to my God and to your God. Announce to them the fact of my resurrection, and that I will be with them awhile before I go to the Father: thus you will do a work of preparing them for my subsequent manifestations." And having the true love which manifests itself in obedience, Mary immediately undertook the mission assigned her. According to Matthew's account (28:1, 9) "the other Mary" must have been near by, and have come forward by this time, and received a commission with Mary Magdalene to tell the disciples.

We will not stop to call special attention to the words of our Lord, in which he declares that our heavenly Father is his heavenly Father, and our God his God, for the expression is simple enough for all unprejudiced minds. We pass on to notice that the second appearance of our Lord was in the afternoon of the same day, toward evening, when he overtook two of the disciples going to Emmaus, a suburban village; one of these was Cleopas, and the other evidently was Simon Peter.—Luke 24:13-32, 34.

The third appearance was in the evening of the same day. While Simon and Cleopas (who immediately returned to Jerusalem to tell the disciples) were relating their experiences, Jesus himself appeared in their midst. The disciples were nervous from the experiences of the preceding days, and were fearful of what the rulers of the Jews would do against them as the followers of Jesus, and were together in conference, "the doors being shut," barred and bolted, we may reasonably suppose. What could be more astonishing to them than that a stranger should appear in their midst? and altho he said, "Peace be unto you," no wonder they were affrighted. They thought of this as the manifestation of an angel in their midst, for who but a spirit being could appear while the doors were shut? They had not yet learned the lesson that our Lord, in his resurrection, was a spirit being and no longer a human being, and that like the angels he now had power to appear and disappear—to assume a human body with clothing etc., and to dissipate the same at will. This lesson they must learn, and must needs be taught it by practical illustrations. Simon, who had been at Emmaus, and who had noted how the Lord vanished out of their sight as soon as they recognized him, would undoubtedly be prepared, better than the others, for this miraculous appearance while the doors were shut. He would know that the one who could disappear and vanish out of their sight at Emmaus would similarly have power to appear in any place.

Our Lord's interview was not a lengthy one; it was a first lesson, and the disciples would get the more good of it by reflection after he would leave them. He wished them, however, to be at ease in his presence, and to know that they were not *seeing* a spirit being, for, as he explained, "a spirit hath not flesh and bones." What they *saw* was not spirit, but matter. This does not mean that our Lord was not a spirit being at this time, as is clearly set forth by other Scriptures (1 Pet. 3:18; 2 Cor. 3:17; Phil 3:21): it merely means what it says, namely, that what they *saw* was not spirit, and hence that they had no cause for affright.

In our Lord's appearance to the Marys and on the way to Emmaus there is no suggestion that he appeared in a body scarred with the marks of the nails. Can we suppose that Mary would have clasped him by the feet and not have noticed the great wounds made by the nails? Can we suppose that the two going to Emmaus, and looking curiously at their companion, asking him if he were a stranger in those parts, would not have noticed if his hands and his feet had great wounds in them? The evidence, therefore, seems conclusive that in neither of these manifestations did our Lord appear in bodies bearing wounds and thus resembling his crucified form. But now, at this third showing, wishing to emphasize the identity of his risen self with the crucified one, he appeared to his followers in a form exactly like the one that was crucified, and showed them the spearmarks in his side and the nail-prints in his hands and feet. And while they still wondered and feared that what they saw was merely an apparition, he asked them to give him food, and ate some fish and honeycomb in their sight.—Luke 24:39-43.

Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. On the contrary that flesh, like all other flesh, was subject to the laws of nature and could not have been brought into the room while the doors were shut, nor subsequently caused to vanish out of it. The body of flesh which our Lord displayed to the disciples, was evidently created, and its clothing as well, in their presence, and dissolved when he vanished from their sight after the interview. Such powers are beyond human comprehension, but quite within the range of divine power.

What became of the body of flesh that was crucified, and that laid in Joseph's tomb, and that disappeared therefrom, we are not told, except that the Apostle and the Prophet declare that, "His flesh saw no corruption." (Acts 2:31; Psa. 16:10) We incline to the opinion that the flesh, which was man's ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony of the grace of God and of our Lord Jesus Christ in man's redemption, and will thus be a witness and a testimony to the divine love throughout eternity. Where God may have that body in preservation we know not. He who could hide the body of Moses, who was only a type, surely could hide the body of his Son—the antitypical redemption price.—Jude 9.

These various appearances of our Lord under peculiar circumstances were continued at long intervals during the forty days. Apparently he appeared in all some four or five times after the appearances above noted, which were on the day of his resurrection, and the Apostle Paul assures us that at the time he wrote his Epistle to the Corinthians over two hundred and fifty witnesses of our Lord's resurrection were still living, and this epistle was written about twenty-four years after the crucifixion. When we remember how close a reasoner the Apostle Paul was, and how logical were all his conclusions, we may rest assured that he did not receive this testimony respecting our Lord's resurrection upon any slight evidence, but had full confirmation of it. Moreover, he attests as a witness to the resurrection himself, saying, "Last of all he was seen of me also, as of one born before due time."—1 Cor. 15:6-8.

The Apostle Paul did not see Jesus under a vail of flesh, as he appeared to the others before the spirit dispensation began. To Paul he manifested himself in the glory of his spirit being, "shining above the brightness of the sun at

noonday." The effect, as is well known, was disastrous to the eyes of the Apostle, because, altho he saw the Lord *as* one born before the time, yet not having been thus born himself by a resurrection change to the newness of nature, the sight was a calamity to his flesh.

It surely is a great relief to us to understand correctly respecting our dear Redeemer's resurrection, for several reasons:—

(1) It permits us to see how he arose without taking back our ransom price.

(2) It shows us that, altho, in obedience to the Father's arrangement, he willingly and gladly left a higher condition in order to be made flesh and to give a ransom, nevertheless he has not been permitted to be a loser to all eternity by this arrangement—he is not hampered by the lower or fleshly organism, but has, in his resurrection, attained to the highest form of spirit nature, the divine nature.—Phil. 2:8-11; 3:8, 9.

(3) It is a comfort to us to know that he does not bear now, in glory, the scars of the thorns, the spear and the nails; nor any of the evidences of the things which he suffered on our behalf: but instead his is an "excellent glory"—"the express image of the Father's person."—Heb. 1:3.

(4) It comforts us also to know that the church, the body of Christ, will not to all eternity bear the marks of imperfection, the blemishes of sin, nor the marks of the wounds endured for righteousness' sake. No, the promise to the church is the same as the promise to her Lord, that in the resurrection the Father will give (not the body that died, with wounds and imperfections, but) "a body as it hath pleased him," a glorious body, a likeness of the Lord. "We shall be like him, for we shall see him as he *is*"—not as he *was*.—1 Cor. 15:38; Phil. 3:21; 1 John 3:2.

THE NEW LIFE IN CHRIST

JUNE 18.—COL. 3:1-15.

"Let the peace of God rule in your hearts."

Following our consideration of our Lord's death and resurrection, it is appropriate that we apply to ourselves the twofold lesson therein taught:—

(1) The lesson of man's depravity through the fall and his consequent need of a redemption and restitution. As we have already seen, the death of Christ was man's ransom-price, and the resurrection of Christ was God's attestation of the acceptableness of the sin-offering, and preparing of the way for the blessing of mankind by raising up to superhuman life, divine glory and power, the Redeemer,—constituting him "Lord of all," and thus fitting him for the great work of blessing Adam and his family in due time—after the establishment of his Millennial kingdom.

(2) We should note God's purpose to select from mankind a "little flock" on whom to confer kingdom power in due time, making them his representatives and agents in the work of blessing the world of mankind with all the favors secured by the ransom sacrifice. The Scriptures show us that this plan or purpose of God was foreknown, forearranged, by him before the foundation of the world. They show us also that in the divine purpose our Lord Jesus was the Head, the First, the principal One, the Lord of this little flock; and that God's dealings with him and the method by which he was prepared for his present high position were an illustration of the method by which his church is to be prepared for joint-heirship with him in his Kingdom.—Eph. 1:3, 4; 4:15; Col. 1:18; 1 Peter 1:20.

It is with this latter feature or lesson that we now have to do. In the Scripture under consideration the Apostle is addressing, not mankind in general,—not even believers in general,—but a specific class, namely, "the saints and faithful brethren in Christ." (Col. 1:2) He is addressing, therefore, those who have taken the two steps of grace:—(1) The step of justification from Adamic sin and death to reconciliation with the Father through faith in the atonement accomplished by his dear Son. (2) Having thus been justified reckonedly, or by faith, lifted out of the condition of sin and condemnation, these, according to the Lord's invitation, have *consecrated* themselves in the fullest sense and degree to the Lord for obedience and service "even unto death."

This full consecration of every talent and power and opportunity is Scripturally called death—because the will has died, self-will has gone, and the Lord's will has been accepted in its stead. And since the will is the real *ego*, the real person, the thought is that the old *ego*, will or person has died, and that the new creature, having no will of his own, but being wholly under subjection to the divine will as expressed in Christ, who is the Head of this body, has come into control. Let us not lose the thought-picture here conveyed. We are not new individuals or persons, for it was individually and personally that we ceased to be when we gave ourselves over by full consecration to the Lord: our new condition is that of members or parts of the larger corporation or body of which our Lord Jesus is the Head. Whoever has a will of his own is properly to be considered an *individual;* but whoever has dropped his own will, and accepted instead of it the will of another, has ceased or figuratively has died as an individual. And this is the picture which the Apostle presents in this and in various other presentations of this subject. For instance, in 1 Corinthians xii. the same writer declares that the entire Christ is one body of many members; but that the will resides not in the members but in the Head. To whatever extent, then, the Lord's people have fully consecrated themselves to him as *members* of the body of Christ, they should be in absolute subjection to the will of God in Christ; and so far as their own wills are concerned they should have none, but in that respect should be *"dead."*

This is the Apostle's thought in this lesson; but he carries it further, saying that as our own wills, ambitions, aims and hopes were consecrated and reckoned dead, so we should reckon ourselves as members of the Christ, risen from the dead: new creatures, possessed and controlled by the new will, the mind of Christ. It is this class that the Apostle addresses, and from this standpoint that he declares, "If ye then be risen with Christ, seek those things which are above, where Christ is seated at the right hand of God."

The thought is that all of this class have, as justified earthly beings, desiring and hoping to attain joint-heirship with Christ in his kingdom, been taught of God and inspired by the exceeding great and precious promises of his Word to come to this position of self-consecration. We are to note *how* our Lord Jesus laid down his earthly life, and was by the Father exalted to a heavenly condition and the right hand of power,—as a criterion for our course as followers in his footsteps. We are to remember continually that joint-heirship with the Lord in that spiritual condition and in his heavenly power and kingdom are the hopes set before the church of this age, and we are to *"seek* those things"—*"seek* chiefly the kingdom of God"—*seek* to make our calling and election sure to participation with our Lord in the kingdom honors and glories to which he already has attained as a reward for his faithful sacrifice.—Verse 1; Matt. 6:33; Rom. 2:7, 2 Pet. 1:10.

The Apostle wishes us to understand how we are to *"seek"* those things. We are not merely to seek them in prayer, altho prayer is an excellent aid in the seeking. We are to seek them by setting our affections on those things, and by lifting our affections from earthly things.

Comparatively few realize to what extent we have the forming of our own characters—to what extent our minds, our affections, are gardens, in which we may plant either the thorns and thistles of sin, or plant the merely moral and practical qualities corresponding to the useful vegetables, or plant those seeds which will produce the fragrant and beautiful flowers which more particularly would represent the heavenly and spiritual graces. That which a man soweth he shall also reap in kind, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, etc., must plant or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."—Col. 1:12.

Thus the Lord throws upon all those whom he calls to this "high calling," this "heavenly calling," and who accept the call and covenant thereunder, the responsibility of their success or failure in attaining it. Through his Word he tells them of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer: he shows them also what are the fruits and graces of the spirit which they must possess, in heart at least, if they would be joint-heirs with Christ: he shows them also in the Redeemer's life as well as in his teachings the copy which all must follow who would reach the same glorious station and be his joint-heirs. We might look at

this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby; rather, however, we should view it from the standpoint of divine grace, and consider what a blessed privilege has been granted us, not only of being transformed by the renewing of our minds, that we might come more and more to know and to strive for the good, acceptable and perfect will of God, but in addition to all this God has set before us the grandest reward imaginable for the doing of that which is merely our duty and reasonable service—the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.—2 Pet. 1:3, 4.

There is a natural attraction to earthly things for all mankind: even though the earthly things, during the reign of evil, be blemished and in many respects distasteful to those who have learned to love righteousness and hate iniquity, there is nevertheless still a strong attraction to the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whither The Christian, therefore, who would keep his heart in the love of God must not only keep planting out or setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

As the Apostle intimates, our new life is not manifest to all, nor upon all occasions; it is a life of new desires, new aims, new aspirations,—which the world can neither see nor fully appreciate, though it see some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and even ourselves may at times be somewhat perplexed respecting the rapidity and strength of its growth, and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the new will of Christ, is *hidden* thus in Christ and in the Father.

It is in harmony with this thought that the Apostle Paul declares in one place that neither the world nor the brethren were capable of judging him—that only the Lord, who could read the heart and know all the conditions and testings and weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (Rom. 14:4; 1 Cor. 4:3; Jas 4:12) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves under similar circumstances. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things, and our lives thus hid with Christ in God, we need fear no evil, present or future, for the Lord will be with us and bless us and keep us from falling and ultimately present us blameless.—Psa. 23:4; Jude 24; Col. 1:22.

This condition of things is to last throughout the entire Gospel age, and is to apply to all the members of the body of Christ. All are to be dead to the world and all are to have their ambitions and hopes for life hidden with Christ in God. As the Father has done for our Lord, so he will do for all those who are truly united to him; and the time for bringing these blessings to the church is, the Apostle states, at the second coming of the Lord. Then the Lord's people will no longer be misunderstood by each other nor by the world; then the faithful will all appear with the Master in glory, and then will begin the work of blessing all the families of the earth with a knowledge of the truth and with an opportunity for full restitution to all that was lost in Adam.

Having thus set forth the proper course of the church in the line of aspirations, hopes, etc., the Apostle turns to the other side of the question, and gives us particular and explicit directions *how* we should proceed to carry out our consecration vow of deadness to earthly things and life only toward the heavenly things. It will be noticed that he does not counsel retirement from the world and its busy cares to cloisters, monasteries or nunneries, but taking the Lord's consecrated people where they may be, he advises respecting the methods by which they can best accomplish the desired results of mortifying or *deadening* their appetites, desires, etc., which are rooted and grounded in their fallen flesh or earthly nature. He mentions these besetments, commencing with the more gross and ending with the most subtle.

Fornication was very prevalent in the Apostle's day, and he would have the saints recognize this gross, prominent evil, and then in connection with it notice others which they might be much more likely to overlook. First of these in order is "uncleanness." What a searching thought is in that word! It means anything that is not pure, not chaste, not holy, not clean. If a good many of the saints might feel that it was useless to mention to them so gross an evil as fornication, they would be forced to admit that in their imperfect condition they required guarding, counseling, on the score of "uncleanness." This reminds us of our Lord's words to the disciples on the night before his crucifixion. He said to Peter, when proposing to wash his feet, "Ye are clean, but not all." So the saints consecrated to the Lord are clean of heart, pure of heart; yet they are not all clean—the members which touch the earth, their sensibilities and passions which come in contact with the defiled human nature, need cleansing, need "washing with water through the Word." All filth, all uncleanness, every "spot and wrinkle," needs attention, and the "precious blood" is the antidote for every stain.—Eph. 5:25-27.

"Inordinate affection" is one of the things mentioned as needing attention and correction by the saints: this signifies earthly or animal passions. The saints are to mortify these, that is, to deaden them—not only to seek not to cultivate, not to enliven, not to arouse, such passions either in themselves or in others, but on the contrary they are to seek to deaden these as well as to cultivate the higher and nobler joys and sentiments. The deadening or mortifying of these, and the self-denial according to the flesh thus implied, is a part of the antitypical *fasting* in which all of the Lord's people should seek to engage, each according to his zeal, opportunities and possibilities.

"Evil concupiscence" (or, in more modern language, *desires for forbidden things*) is a step higher in the Apostle's list of evil tendencies that should be rooted out and mortified, *deadened*. It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban: in addition to this we are to root out of our hearts every *longing*, every *desire* for every thing not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts, of many who have named the name of Christ! Many who fail to note this point, who fail to follow the Apostle's admonition, find themselves continually beset by temptations, because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned,—*desiring* that they might have them, if only they were not forbidden. Under such conditions comparatively little progress can be made in the higher life. The Apostle would set before us the proper course to be pursued, if we would win the great prize,—namely, the high standard of bringing the very thoughts, wishes, desires, of our hearts into full conformity to the perfect will of God: and only those who do so are properly making progress, running the race set before us in the Gospel.—2 Cor. 10:5.

The Apostle concludes his list of things against which the "new creature" must war to the *death* by naming "covetousness," and declaring it a species of idolatry. In other words, if the hearts of the Lord's people are running after any earthly thing (even if it be not an evil thing of itself), if they are centering their affections upon even good things of an earthly kind, and are neglecting to set their affections upon the heavenly things, they are failing to run the race successfully. This is amongst the most seductive trials of the Lord's people. Some will set their affections upon a wife or a husband, or upon parents or children, or upon a good name before the public, to such an extent that when testings come as to whether or not they love these more than they love the Lord, their conduct proves that they have given to these *earthly good things* a degree of love beyond that they accorded to the Lord.

Frequently the Lord's people do not at the time realize that this is the case. They love the Lord, and they love their families and friends, and a good name, which is to be preferred to great riches; and they do not realize that they love the Lord less than they love these other things. The Lord, however, will test everyone whom he will receive to the high calling along just these lines; he declares in advance that whoever loves father, mother, children or any other thing more than him is not worthy of him—not worthy to be counted as a member of the body of the Christ in glory,—the overcoming church. The overcomers must all be proven to be such as would sacrifice every other thing for the Lord; such as would sacrifice the love and fellowship and approval, if necessary, of every other being, in order to retain the love and favor of the Lord. We believe that this test is coming daily closer and closer to the Lord's consecrated people, and it behooves everyone of us to remember that this is one of the elements of our trial, and to set our affections on the heavenly things accordingly, and to mortify or deaden all such affections toward earthly beings and things as would

bring these into competition with our Lord in our affections, service, etc.

The Apostle sums up this list of evils to be deadened by saying that it is in the seeking of these earthly things, because of such things growing in their hearts, that the Lord's wrath is to come "on the children of disobedience." Who are these children of disobedience? Are they the wicked, the worldly, the unregenerate? No, none of these; for they are not "children" at all. The reference evidently is to those who have become children of God by his legitimate arrangement of (1) justification and (2) sanctification through faith in Christ. He is referring to those who are of the class "called to be saints," but who fail to make sure their calling and election to joint-heirship with the Lord, as members of the kingdom "little flock." He refers to those who do not properly set their affections on heavenly things, but allow their affections to centre chiefly in earthly things. He refers to the "great company" who, because of loving father or mother, houses or lands, or something else, to such an extent that they fail to keep their covenant of sacrifice, will be accounted unworthy of a share in the kingdom, and instead will be subjected to the great time of trouble—"the day of wrath."—1 Cor. 3:15; Rev. 7:9-15.

This does not signify, however, that such persons have become exceedingly corrupt in their lives, but merely that they are continuing in the course of life in which they were before making their covenant to the Lord. This is clearly expressed in the seventh verse of our lesson.

Coming down to a *particularization* of the change which should take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted, and, so far as possible, accomplished; namely, the putting away of all the following—anger, wrath, malice, evil-speaking, impurity of language, and falsehood in its every form. At first thought such correction of life might seem to be unnecessary to mention as being too coarse and entirely opposed to every true Christian principle; but as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ." What is more common with Christian people than to become angry? How many there are who have named the name of Christ who have malicious or at least unkind thoughts respecting others, and who harbor these, and sometimes permit them to influence their conduct! How many there are who indulge in evil speaking, that is, slander (here translated "blasphemy")! This is often done in such a manner as not only to deceive the hearer, but also to deceive the speaker as respects his real intention in speaking of others discreditably, unkindly.

What a wonderful world this would be if all the evil or impure language were avoided! Every Christian should see to it that henceforth every word which proceeds from his mouth shall be such as will minister grace to the hearers—such words as will do only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another—without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful, otherwise it would lead into trouble continually If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first, the purifying of the heart, and then general candor.

These corrections of life are urged as the reasonable and proper outcome of our transformation from the Adamic and fallen nature, reckoned dead, to the new nature of Christ, of whose "body" we have become reckonedly members, controlled and renewed in knowledge through our new Head, Christ Jesus.

And the Apostle then shows that in this new condition, as members of the body of Christ, we are to remember that previous differences of man are ignored, for whoever is accepted of the Lord as a member of his body is a fellow-member with every other member thus accepted,—whether, according to the flesh, they were Greek or Jew, circumcised or uncircumcised, Barbarian or Scythian, bondman or freeman; because all who come into Christ are reckoned *dead* to their previous condition, and alive to the new conditions which are alike for all. Thus, a slave being set free is dead to his former slavery, and may figuratively be said to have started on a new life. Thus also a citizen may renounce his allegiance to the land of his birth and may swear allegiance to another country, and become a citizen of it, and thus be reckoned as dead to the nation of which he was a citizen by birth, and to have become alive as a citizen of the new nation to which he has been accepted. Thus it is with all those who are in Christ: they may have been Welshmen or Spaniards, Britons or Gauls, blacks or whites, Indians or Malays, but as soon as they are accepted of the Lord as new creatures through faith and consecration they are to reckon themselves *dead* to all their former relationships and obligations, and as having come into new conditions as citizens of the heavenly kingdom, and reckonedly heirs of God, joint-heirs with Jesus Christ.

This does not mean, however, that the white man will become a black man, nor the black man a white man; it does not mean, necessarily, a change of language either, nor a revolution in all the tastes and peculiarities wherewith one was born; nor does it mean a full release, according to the flesh, from obligations to the land of our birth, nor imply that we should not be subject to the powers that be, except as their demands might conflict with the positive commands of our King; nor does it imply an ignoring of the differences of sex and the proprieties which belong to each sex, and which, according to the Scriptures, are to be continued and preserved during this age. It does imply, however, that in thinking of each other as *new creatures in Christ Jesus* all are to be considered as on a common plane or level—none are to be disesteemed as "brethren" because of color, speech or sex.

With this thought before our minds,—of the oneness and equality of those who have been accepted into the body of Christ, the Apostle urges upon our attention the necessity, not only of putting off the evil dispositions of our fallen flesh, but the necessity also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus. He specifies these: (1) Bowels of mercies, or, in more modern language, *compassionate sentiments;* a disposition toward largeness and generosity of heart toward everybody and everything—toward the saints, toward our neighbors and friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with each other's peculiarities of temperament and disposition, freely forgiving one another, if there be cause of offence found in each other—learning the meanwhile to correct ourselves, as we see our own blemishes more or less mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us for he surely has been generous, kind, forbearing and forgiving.

The Apostle wishes us to notice that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant with the Lord, namely, the church: "the elect of God, holy and beloved." Nevertheless, all who are thus covenanted to the Lord, and hope to make their calling and election sure to membership in the glorified church, will not only seek to have these fruits of the spirit in their own lives, but will seek also to cultivate the same as they may have opportunity in their friends and neighbors: above all will such seek to exercise such a good influence upon their own families—that as their children receive from them, as parents, the natural life and the necessary instructions and start therein, they may also if possible receive from them their start in the new life, and the necessary instructions and equipment for the same.

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor: not only does he tell us what *dis-graces* to put off and what *graces* to put on, but viewing the Lord's body arrayed in these glorious qualities of heart,—compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness,—he adds, "And *above* all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robe of Christ's righteousness, with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be matters of courtesy merely, or matters of policy merely, but however much they might partake of these qualities at the beginning, the wearers will not be perfected in heart, not be fit for the Kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love—love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love is indeed the bond of perfectness, the very spirit of the Lord.

How forceful in its place is the last verse of this lesson,

"And let the peace of God rule in your hearts, to the which also ye are called in one body [one corporation, one church—the body of Christ], and be ye thankful." Not until God's people have reached some measure of what the Apostle has here outlined can they know experimentally the blessedness of having divine peace *rule* in their hearts and lives, controlling their relationship with every member of the body of Christ under the bond of love, and producing more and more in them the spirit of gratitude and thankfulness to God, for mercies and blessings enjoyed. And such gratitude will find its natural and proper outlet in endeavors to serve the Lord: endeavors which the Lord will be sure to accept from such hearts, reckoned holy and acceptable through Christ Jesus, the Head and Redeemer.

JUNE 25TH—REVIEW

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
1 Tim. 1:15.

The lessons of the past six months have related particularly to our Lord Jesus and his ministry, and in view of this fact Bishop Warren has remarked:—

"I knew a man who went a thousand miles and back, and supported himself at great expense, to be with Agassiz a few weeks at his summer school at Penikese. An hour with the great naturalist would have amply repaid the trouble and expense. To even see the master of any department is helpful.

"Christ is the Master of the department of spiritual life. We have had six months' study with him and of him. Happily we do not have to go to Judea. He says, 'I will come to you and make my abode with you,' and, 'Lo, I am with you alway, even unto the end of the world,' either as to time or space.

"It is not fish we experiment on, as did Agassiz, but souls, —ourselves. So there can be no more interesting study."

INTERESTING LETTERS

DEAR BROTHER IN THE LORD:—It is with pleasure that I report an increased sign of interest in the truth by some more of the Lord's people. Since the loss of our dear brother Nicholson (who will doubtless be profitable for the truth wherever he may settle in the States) we have unmistakably entered a new era in our Christian history. At the point of his leaving and for a few weeks later the lowest ebb of the tide was reached; but at the darkest hour of future prospect, a revival of interest set in which has increased steadily. Our work is altogether in the interest of the "household of faith" —seeking to be used of the Chief Reaper in supplying the present truth. The interest is marked in the saints who, realizing the great need of separation from what tends to compromise with Christendom and having a desire to be of the sanctuary class, follow the Lord outside the camp.

Our Dawn Circle (every Tuesday evening) is exceptionally successful compared with the past year, and the work on Sunday is at last bearing fruit. All the helpers are in our midst, and all who speak the truth are known to be sound in the faith. Thus we are able to avoid the inevitable consequences of the warning of Scripture, "Sow not the field with mingled seed." As far as lies in our power the truth (unadulterated) is proclaimed.

Some years ago I wrote you upon the seeming discrepancy of the 400 and 430 years of the Israelites' sojourning and afflictions, and since have come across what is a very helpful solution of the matter, and a further indication of the reliableness of the Bible dates.

GENESIS 15:13-18.

This distinction between affliction and the bondage of the Israelites (the former including the latter, but not confined to it) throws light upon the difficulty which is often experienced respecting the period of 400 years here mentioned. The actual bondage in Egypt was of comparatively short duration (one-half of 430 years); but the affliction of the seed of Abraham commenced in his son Isaac. The interval between Isaac's birth and the Exodus was 405 years; and if we place the predicted affliction of the seed to commence in Isaac's fifth year, when he would begin to feel the effects of Ishmael's mockery, we then have the afflictions enduring 400 years, and including in the last period of it the bondage. What is said (Exod. 12:40) about the sojourning of the people 430 years before the Exodus presents no difficulty in the way of this solution, but rather confirms it; because it is evident from Gal. 3:17, that this period of 430 years is to be reckoned from the giving of the promise to Abraham, which was first done 25 years before the birth of Isaac. This corresponds exactly, and was the whole period of sojourn, including the other two periods, which are more actually characterized as, first, the period of affliction, and finally, the period of actual slavery.

I remain, Yours in the Kingdom hope.

JAMES HAY,—*England.*

DEAR MR. RUSSELL:—The undersigned, ex-captain of the Salvation Army, has recently, on account of the light God has sent him through your work, M. DAWN, left said organization.

I have read VOLS. I and II. twice, and have just received VOL. III. God has, through furnishing me with this volume, plainly shown his will in regard to me; I recognize his voice. Glory be to his name! Even before I received the truth I was fully consecrated to the Lord's service, and am determined, by God's gracious help, to spread further the great light he in his wonderful graciousness has counted me worthy to receive. Should be very grateful to you for some advice on how to act in the matter. Could no doubt get a situation in some worldly business, but, as I have said, being consecrated to the Lord's service, and believing that God has work for me to do, I much prefer to turn my talents into the service of our King.

I am twenty-five years of age, have no worldly possessions, can only speak or read Swedish. If you so desire, I shall be very glad to go into the colporteur work here in Sweden; but if you think I could do more good in any other country, I have no objection to go anywhere you may suggest

Yours, devoted and grateful,

AUGUST LUNDBORG,—*Sweden.*

DEAR BROTHER RUSSELL:—Please find draft for One Thousand Dollars, a thank-offering to the Lord for his many blessings given to me. Please use it in the harvest work, and if you think best, I would be pleased to have you use it to assist in defraying the expense of the "Volunteer" service, mentioned in the April 15th TOWER.

Please do not publish my name in the TOWER in connection with this. I am thankful that I can help a little in this way.

Your brother in Christ, ———, *Wisconsin.*

[The zeal of the Lord's dear people as "volunteers" in the various departments of the King's service is very encouraging. Although we have appropriated the name "volunteers" specially to the public tract distribution now in progress, it is a fact that all who serve this harvest message in any capacity are really *volunteers.* The important financial part of the work is all volunteered—never begged, never urged, but always, as in the above case, done freely "as unto the Lord." The "colporteur" service is similarly done by volunteers: and all these efforts are owned and blessed by the great Chief Reaper, we are sure.

The friends will be glad to know that the call for "volunteers" for Sunday work amongst church-goers—circulating gratuitously the pamphlet, *The Bible vs. Evolution*—met with prompt and cordial responses from every direction. We send portions of each order in its turn and not all at once: and yet many orders are waiting for the pamphlets from the binderies. We have already sent out over 100,000 copies and are pushing the matter along as fast as possible: meantime fresh "volunteers" are constantly reporting and the proposed half-million booklets may not be near enough; but if Providence so indicate, we are ready to issue more. The topic is apparently a very timely one, as many are in danger of "stumbling" on the subject of Evolution.—EDITOR.]

DEAR BROTHER RUSSELL:—You will be pleased to have a brief account of our first two Sundays' experience in distributing the *Bible versus Evolution* pamphlet. Last Sunday we served six churches, and today we served five. Six of the brethren and four of the sisters in the truth are in the "volunteer" ranks at present. We have still over two hundred churches to be served. The average distribution to a congregation thus far has been about 125 of the pamphlets; as we are now working chiefly on the outskirts of the city among the smaller churches.

The common people receive them gladly and often with hearty thanks. One lady this evening was so favorably impressed by a hasty scanning of its pages that she walked back and tendered twenty-five cents to the sister who handed it to her, but the money was politely declined.

Another, a gentleman, stepped to the light to examine

what it was that had been handed to him. In a moment he returned and said, "This is just what I have been seeking and did not know where to send for it; I am so glad to have it. Had I known you were outside to hand out these, I should have taken your supply inside and passed them out to our people." Others declared that we are certainly accomplishing a good work and wished us Godspeed. At one church, where we served this morning, the minister's sermon was on "Evolution," and he preached against that theory; our pamphlets at the door capped the climax.

I trust our effort will show for itself in the inquiries you will receive from here and requests for further reading matter along these lines.

We exercise great care in handing out the pamphlets so as not to pass them to any except such as we deem worthy of receiving them. We much appreciate our privilege of co-operation in spreading the Gospel to others. The Lord bless you and all the dear ones engaged in the harvest work!

Your brother "volunteer,"

J. A. BOHNET, *Washington, D. C.*

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VIEWS FROM THE WATCH TOWER

Spiritualism is steadily asserting itself. The Boston *Journal* of May 28th, reporting recent utterances of Rev. M. J. Savage, says:—

"TALK WITH WHITTIER

"In a quite recent sermon Dr. Savage declared that he had talked with the late poet Whittier and knew that he, too, believed in the essentials of Spiritualism. Longfellow, too, he classified with him, and cited his famous lines: 'There is no death; what seems so is transition.' Most of the poets, he thinks, have shared the Spiritualist conception of the life beyond this one.

"'The other day,' said Dr. Savage, 'the papers contained a long account of the belief of Dr. Lyman Abbott and of Dr. Hillis, who is his successor. Both believe all the essentials that Spiritualists believe, only both were very careful to guard themselves against believing in such vulgar and foolish things as rappings on a table. For the life of me I cannot see what there is so foolish and degrading in rapping. If you are in one room of a hotel and I am in another, I am not so impolite as to go into your room without rapping to find out whether you want to see me. If some one from the other world is near me and wants to see me, is it so dreadful that he should call my attention by rapping? I have been asked as to the nature of communications from the other side. I've had what purported to be hundreds of them, and I say that they are pretty much on a level with my daily mail. I get some foolish and some malicious communications and again some noble and intelligent ones in my mail every morning. So it is with those from the other side. If we can get rid of the old idea that the moment a man dies he is either a devil or an angel, we will see that this is just as it would be likely to be—the communications being on a level with things as they are now. If I should die here in this pulpit I should not expect to be in the next moment more foolish or more wise than I am now.'"

The matter of the faith of Whittier, Longfellow, Abbott and Hillis is stated as tho it were exceptional among Christians· on the contrary, it is the rule: the exception is to find those who deny these propositions among clergy or laity. All believe that the dead are *not dead*, but more alive than ever before. All think and speak of them as being near to the living and interested in their welfare; but only Roman Catholics directly invoke their aid in prayer, except Spiritualists who go still further and claim to converse with the living-*dead* or *dead*-living. (Which would be the less absurd statement?)

It should not surprise us, therefore, that Christian people, long accustomed to this fallacy (that the dead are alive without a resurrection), are stumbling into Spiritualism, utterly blind to the fact that its manifestations are the work of demons who personate the dead to draw attention away from the Scriptural teaching that the Christian's hope is—the resurrection of the dead at the second coming (presence) of the Redeemer when he will exercise his office of Lifegiver.

* * *

Rev. B. E. Austin, D. D., of the Methodist Church of Canada, was deposed for heresy on June 1st, after a trial by Conference at London, Ont. Respecting the matter Dr. Austin said to the reporter of the Toronto *Globe*:—

"If I had elected to leave the Conference in ignorance of just where I stood on the subject of Spiritualism, I would have been in the church today, but, as I was charged with teaching it, I thought it only fair to defend my own views on it, and against the advice of my friends I addressed the Conference. I did not wish to be in the church and hold views which were contrary to its teachings, and I decided that if the church was not broad enough or liberal enough to let me in, I wanted to be out of it. While I valued my standing in the church, I value my liberty much more. I wished a large personal liberty.

"My views are the result of years of study and investigation. I became interested in the study of psychology through teaching it in class work at Alma College, and five or six years ago I became convinced, not that the current theory regarding Spiritualism was correct, but that underneath all the deception and artifices practiced throughout the country under the name of Spiritualism there was a great deal of natural phenomena. As Principal of Alma College I became specially interested in investigating mental sciences both theoretically and experimentally. I read the works of scientists like Sir William Crookes, Alfred Russell Wallace, Zollner and others, who have been making long and patient researches into this subject, and I finally became convinced that telepathy and clairvoyance were positive facts, and that there were many phenomena that were not explained even by them. The question of the origin of these phenomena then arose. One theory held by a great many people in the church is that it is all deviltry; then there is Carpenter's theory of mental cerebration, and the other theory that the phenomena are caused by the spirits of the dead, or so-called dead. Investigation and study convinced me that the last was the only theory to fit the case. I was led up gradually to a firm conviction in this truth.'"

As the Doctor declares, the fact that some good people cry "deviltry," while teaching doctrinally what supports reasonably nearly all the claims of Spiritualism, is not enough—should not be enough for reasonable minds. Only those who get the Bible teaching on death and on Spiritualism are prepared to see conclusively that it is demonism.*

DR. BRIGGS AN UNWELCOME EPISCOPALIAN

Dr. Charles Briggs, famous as a leader among "Higher Critics" and for his determined endeavor to remain a minister of the Presbyterian church after confessing himself out of accord with it, has been received into the Episcopal church: but quite a few Episcopalians do not welcome him. Bishop Seymour declares himself forcefully on the subject as follows:—

"I agreed cordially with the Rev. Dr. Briggs in his rejection of Calvinism, but I as cordially revolted from his trying to remain a Presbyterian minister after he had publicly renounced the characteristic teaching of Presbyterianism. This shocked my moral sense. . . . . This view of the Rev. Dr. Briggs touching Holy Scripture may be true. I do not stop to inquire, since the truth or falsehood of the Rev. Dr. Briggs' theory does not touch the issue. He believes it to be true, and avows his belief in oft-repeated publications. This is quite enough. With such convictions, I cannot understand how any man who accounts himself an honorable and upright man can enter the ministry of the church.

"The test is much more than the declaration which the candidate signs and the vows and pledges which he makes before the altar of his God, and in the most solemn and critical hour of his life it confronts him and will continue to confront him while he lives, in every, or almost every, public service in which he participates. The rubbish and debris theory of the Bible places the Rev. Dr. Briggs in a most frightful position now that he has been ordained. The Bible supplies two lessons for morning and evening prayer daily throughout the year, and it saturates with its language and ideas the offices and services of our Book of Common Prayer. There is no branch of the church which makes more copious use of Holy Scripture than does that one in which the Rev. Dr. Briggs has just been ordained a presbyter, at

* See *What Say the Scriptures About Spiritualism?*—10c., or loaned *free*, this office

his own earnest request, and in spite of protest and warning for his own sake as well as that of others.

"This Holy Book, as we regard it, is, in the estimation of the Rev. Dr. Briggs, a holy book hidden, unknown beneath an incrustation, an accumulation of myth, fables, legends, stories, and to some extent worse material—in a word, dust, debris and rubbish, and this dust, debris and rubbish he and all the clergy must serve up to the people as the Word of God in the public offices of the church. How can any man with one spark of religion in him voluntarily place himself before God and man in such a position? I confine myself to one point, and to one point alone, and I rest upon no question taken from its context, but upon a fundamental position deliberately taken and publicly avowed by the Rev. Dr. Briggs.

"It is true that the Rev. Dr. Briggs professes love and reverence for the Bible, but it is not our Bible, the Bible published by our Bible Society and read in our churches; it is a hidden Bible, an unknown Bible. The kiss of Judas was more conspicuous than the betrayal. A general profession of veneration and love does not condone repeated stab thrusts which are designed to destroy life.

"It has been said that any church is honored by the admission of the Rev. Dr. Briggs into its fold. Alas, the Rev. Dr. Briggs may be, and probably is, all that his admirers represent him to be, but neither he nor any other man, be he saint, confessor or martyr, can honor the church of God. The church can do without us, but we cannot do without the church.

"Again, there are men who seem to be afraid if they do not profess sympathy and agreement with this higher criticism that they will be regarded as ignoramuses or idiots. Let me tell all such persons that there is a worse fate than that—it is to be accounted a fool by God.

"In conclusion I wish to press the point that the ordination of the Rev. Dr. Briggs is most of all a moral issue, and brings into view Almighty God, with whom all who shared in that service must deal, if not now, ultimately at the last great day. God may be 'far above out of our sight,' and we may say in our hearts: 'Hush, God will not see.' But this is a sad, fatal mistake. God will not be trifled with. He is patient, but no man can be guiltless who takes his name in vain. 'So, then, every one of us must give account of himself to God.' Must, not may, give account of himself, not of others, to God, who cannot be deceived, not to man, who can be imposed upon and misled."

SOWING TO THE FLESH—IN THE CHURCHES

We regret to note the multiplying evidences that the nominal churches are more and more losing sight of the Scriptural idea of the church of Christ—that it is a company of called-out ones, separated from the world and united to each other and to the Lord as "members in particular of the body of Christ," whose present duty it is to edify one another and to build one another up in the most holy faith. The false view, that the church is now to effect a social uplift of the world, is largely responsible for this. The remedy for the malady is the *truth*, that the election and education of the church is the duty of the present age except as the light shining out from these saintly ones shall "reprove the world"; and that the Lord's time for the social uplift will be the Millennium, which he will bring about in his due time by the exaltation to glory and power of the church, whose election will then be complete. In illustration of the misleading influence of a false theory note the following, published in the Cleveland *Plain Dealer* of May 30th:—

"PRIZE FIGHTS IN A CHURCH

"New York, May 29.—The idea of special features to attract young people to church, which has gone as far as dancing classes in several places, has gone a step further in the Protestant Episcopal pro-cathedral at No. 130 Stanton street, of which the Rev. Dr. Charles Briggs is to have charge.

"Boxing matches and a wrestling bout were introduced with the approval of the authorities of the pro-cathedral and under the eye of the Rev. Mr. Paddock, the vicar, who seemed to enjoy them. The contests were held in the basement for the Young Men's club, one of the many organizations of the pro-cathedral. There was a smoker, music and recitations. Then a ring was improvised.

"At the opening Kid Rowling of Buffalo and Kid Floss of Avenue A boxed three tame rounds, and a draw was the decision. The boys carried out the custom of the ringside, and vociferous cheers, hisses and catcalls filled the large room.

"Then came the real event of the evening. 'Fellows,' said Announcer Gambert, 'I now introduce to you with great pleasure Dick Wunderlick, ex-champion welterweight, and Phil Kelly, the coming welterweight. They will box three rounds, and in the last introduce their original 'knockout,' which has been imitated by many, but successfully copied by none.' Three strictly professional rounds followed, and in the last round, Kelly delivered the realistic 'knockout' blow.

"The wrestling match was between Mike Zimmer and George Burke, the instructor of the gymnasium attached to the church.

"The Rev. Mr. Paddock said that doubtless many people would not approve of such amusements in such a place, but he said the aim was to hold the young men's interest and keep them off the street."

"I SUPPOSE THEY CALL THAT HERESY"

Rev. F. W. Gunsaulus, D. D., of Chicago, preaching recently, is reported to have said:—

"The fact that the spirit of holiness and truth enters into man with the power of a divine comfort is proved as much in the songs of the Wesleys as in the Psalms of David.

"A man must believe that God has vacated his throne, and that the ascended Christ has ceased to guide human events, and that the holy spirit is dead, if he does not feel within his own inspired nature that the inspiration with which the soul of Lincoln trembled and was yet steadied when he wrote the Emancipation Proclamation is greater and diviner than the inspiration with which Joshua commanded the massacre of a prostrate foe."

Dr. Gunsaulus said, after the address: "I suppose they call that heresy."

This may have been said in a bombastic spirit, with the desire to create a little cheap sensation; or it may have been uttered in all sincerity. If the latter, it only serves to show how blind are the "Doctors of Divinity," selected at good salaries by "orthodoxy" to confuse the people and mislead them into the ditch of skepticism.

The gentleman's words, whether so intended or not, will give to the average reader the thought: "Dr. Gunsaulus believes that Wesley's hymns were as much inspired as the Psalms of David, and in the same manner and degree." Dr. G may privately deny any such sentiment, but the thousands who read his statement in print will be influenced to discredit the inspiration of the Scriptures in proportion as they are babes in knowledge of God's Word and pin their faith to those who are "highly esteemed among men."

All true Christians partake of the spirit of the Lord—the spirit of truth, of gentleness, of patience, of kindness, of love: for "if any man have not the spirit [disposition] of Christ, he is none of his." The Wesleys, we doubt not, had much of this same spirit, and we may discern considerable of it in their writings, prose as well as verse, with some admixture of what we consider error, which cannot have been, as it is not now, in agreement with the spirit of truth. But in the Psalms of David, written long before Pentecost by one who never received "the spirit of adoption," we find a totally different *inspiration* from that which fills and guides the church as its members become emptied of "the spirit of the world."

The Apostle Peter explains the difference exactly, saying, "Holy men of old spake and wrote as they were moved by the holy spirit"—mechanically—often, if not always, without knowing why they wrote what they did, or what it signified. The Apostle declares this in so many words, saying, that they sought the significance of their own utterances, but were not granted an explanation, but were informed that "not unto themselves, but unto us, they did minister." (1 Pet. 1:12) How else could we account for the prophetic utterances of the Psalms, descriptive of our Lord's death and resurrection and of his coming Kingdom and of the great time of trouble by which it will be introduced? Can we go thus to the writings of the Wesleys or others since the apostles? Surely not! Hence the blindness of those unable to discriminate, or the criminal negligence of those who pose as oracles of God and yet would mislead the blind into the ditch.

Respecting the comparison between Joshua and Lincoln: Here again evil is done; the blind are misled by the suggestion that the Bible presents Joshua as an *inspired* man. Nothing of the kind is true. Joshua was no more a prophet than Lincoln, so far as the Scriptures inform us. Both were good men so far as we know them: both, so far as known, were used of the Lord in accomplishing his purposes. Lincoln was led of divine providence and the exigencies of the war to proclaim the liberty of the slaves;—as a war measure, to enlist the sympathies of the millions of slaves for the Northern

cause and to proportionately discourage the Southern cause. God's hand was behind Lincoln's course, unquestionably, and he did his part courageously and no doubt was brought into that place for that purpose and because he was such a man as the Lord could use. But it is very doubtful if the honored President realized to what extent his Emancipation Proclamation was forced by divine providences.

With Joshua the case was different: he was not guided by *circumstances* and *necessities* of the war he was conducting, but was definitely directed respecting what should and what should not be done to the enemy. The matter was not left to his choice in any sense. Those against whom he fought had already been sentenced to destruction; because "the iniquity of the Amorites" had come to the full.—Compare Gen. 15:16; Lev. 18:24; Deut. 9:4-6; 18:12.

The difficulty with Christian people, in re the destruction of the Amorites, lies in their misapprehension of the facts and of the future operation of the divine plan of the ages. They think of the slain Amorites as going to a hell of eternal torment; instead of which they went to *sheol;* of which the Scriptures declare, "There is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." (Eccl. 9:10) They think of Joshua as cutting short the probation of the Amorites to all eternity, whereas their probation for everlasting life had not begun; nor did such a probation for life or death everlasting come to anyone until after our Lord had redeemed all from the "curse" of Adam's transgression, by the sacrifice of himself.

Evidently the "key of knowledge" by which the divine plan may be understood is as thoroughly lost to the doctors of divinity of our day, as it was to the doctors of the law at the first advent. (Luke 11:52) The people should know this and should seek the "key of knowledge." Seek, and ye shall find! Knock, and it shall be opened unto you!

"WILL A MAN ROB GOD? YET YE HAVE ROBBED ME"

"Bring ye all the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:8-10.

The tithing system, so far as Israel was concerned, had its beginning when they entered the promised land, after their forty years' journey in the wilderness. A tithe signifies a tenth; and under the divine arrangement made with Israel this was the portion of all their *increase* required to be devoted to holy purposes. One-tenth of the increase of their flocks, their herds, their seeds, grains, etc., was first to be set apart to the Lord's service, as sacred, to be used in the maintenance of the priestly tribe, the Levites, and for the relief of widows and orphans, and other unfortunates. The one-tenth of the family increases was also required by the Lord; but this had already been provided for in the selection of the tribe of Levi and its increase devoted to the Lord's service exclusively, as instead of the firstborn of each family.

The system of taxation in vogue throughout Christendom today somewhat resembles the tithing system, except that it is collected and not left to voluntary contribution: and it is assessed on the valuation of property, etc., and not wholly on the *income*. It covers the expenses of public schools, relief of the poor, improvements of streets, sewers and general government expense. In the United States maintenance of religion not being included in taxation is left, properly, to the zeal and discretion of the individual: it is safe, however, to assume that the majority of people do not contribute largely to religion and charity; while others strictly appropriate *one-tenth* of their entire income to these benevolences.

The effect of this tithing system, had it been carried out in the right spirit, would have been, (1) to teach the people of Israel generosity, and to inculcate in them a realization of their obligations to God, and that all that they enjoyed were his bestowments. (2) It would have made abundant provision for the maintenance of the priests and Levites, the widows, orphans, and unfortunates, and thus would have been a perpetual insurance fund of mutual benefit. It not only would have provided for the temporal necessities of the unfortunate, but also for the educational arrangements, which were in the care of the Levites.

But the Israelites, like all the other branches of the human family, were depraved through the fall, and had come under the control of the spirit of selfishness, the spirit of evil.—to which may be traced every impure, ignoble, unholy word, thought and act. Hence the Israelites begrudged the giving of so large a proportion as one-tenth of all their earnings, and since the contribution was left to the conscience of the people, and no officers were entrusted with the enforced collection of this tithe, by punishment of those who failed to contribute it, very soon many ceased to contribute altogether, while others gave stintedly and grudgingly. But however the people felt that they were thus at liberty to curtail the amount of their contributions to holy purposes, and however much they presumed that they would ultimately be gainers, to the extent that they would withhold their tithes, we find that they erred; for God himself not only was the ruler of that peculiar people, their King (1 Chron. 29:23), but he was also the chief executive officer to administer the punishments for the violation of his own laws. Consequently, in proportion as they attempted to defraud the Lord of tithes, in that proportion or a greater proportion they were losing, for the Lord sent upon them grasshopper plagues, caterpillar plagues, and various insects, blights and diseases, which more than offset the tithes which they were withholding.

In all this, and in every instance when thinking of Israel and God's dealings with Israel, we should remember that they were a special and peculiar nation, differently dealt with from all the other nations of the earth. (Amos. 3:2) God did not exact from other nations a tithe, a tenth, but neither did he promise to other nations his special care and bounty and blessing. Other nations were left largely subject to the changeable conditions in nature, but Israel, as a result of the covenant sealed between them and the Lord at Sinai, came under special obligations to the Lord, including this tithing arrangement, and the Lord came under special obligations to them, in that he promised that, if they would live up to their engagements, observe his laws and statutes, to do them, he would bless them in their fields and in their cities, in their flocks, their herds, their crops and all.

Israel, therefore, was to know that God would not fail of his part of the covenant, and that if they lacked any good thing, any temporal blessing, it must be because sin lay at the door; because they had, in some sense or degree, violated their part of the Law Covenant. Consequently the coming of caterpillars, army worms, palmer worms, locusts and grasshoppers *upon them* meant special chastisements from the Lord, and were special evidences of divine disapproval toward them, while similar things coming upon the world of mankind in general meant no such thing.

In our Lord's day, at the first advent, he called attention to the fact that the holiness class of that day had gotten into a formalistic condition—that they were very exact about their tithes, being careful to tithe the very smallest of seeds: mint, anise and cummin. But he showed that their hearts were still selfish, and that these contributions were not according to the spirit of the law, but rather for an outward show, done vain-gloriously: that so far from having the spirit of tithing, a desire to contribute to the Lord's cause, and to the maintenance of the poor, those so-called holiness people (the "Pharisees") were quite ready to devour the widow's house, taking advantage of her necessities, etc., and that their long prayers were, in keeping with this wrong condition of heart, merely outward display.

Our text calls attention to this neglect of tithes on the part of the Israelites, pointing them to the fact that if they had been faithful to the Lord their granaries would be full instead of empty; their flocks and herds would have been well-favored instead of lean; and their general prosperity would have been much greater. This is along the line of the Scriptural injunction, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov 11:24) In our text the Lord calls upon Israel to realize the situation, and restore that which they had withholden, and that then he would pour them out a great blessing, and would "rebuke the devourer," the pests which injured their crops.

SOME APPLICATIONS OF THIS IN NOMINAL SPIRITUAL ISRAEL

Many in spiritual Israel draw from this Scripture the lesson that spiritual Israelites should faithfully give a tenth of all their earnings and profits to the Lord's cause. This lesson is preached from pulpits of nearly all denominations

and emphasized as obligatory upon their adherents. Such is the case with the Mormons, and as a result millions of dollars flow into their treasury, and are used in the propagation of that system of religion or irreligion, as each may be pleased to term it. We see the same method enforced by the "Seventh Day Adventists," with similarly marked results,—hundreds of thousands of dollars pour into their church treasury, and are used in the dissemination of literature, in the sending forth of evangelists to all parts of the world, and in the general propagation of their doctrines. We note also a similar tendency in the Methodist Episcopal Church. Already it has engrafted this feature of "Moses' law" upon their young people of the "Epworth League," those who agree sign a pledge, called "God's Tenth—the pledge of Jacob," which reads: "Of all that thou shalt give me I will surely give a tenth unto thee."

The printed matter before us, descriptive of this tithing system, bears the imprint of the Methodist Book Concern—New York and Cincinnati offices. It proceeds to outline suggestions respecting the manner in which so large a sum should be divided up. It takes as a basis of calculation an income of $1.00 a day, or $300.00 per year, the one-tenth of which, $30.00, it appropriates to pastor's salary and various other religious benevolences, but says:—

"Those who are specially interested in some particular benevolence are *permitted* to use a different ratio for these benevolences, provided one-tenth of the income is given. *Tithing* should be figured from the net income, *not the net surplus* after living expenses have been deducted. Many examples are before us, where the Lord has proven his promise: 'Bring ye all the tithes into the storehouse [etc., our text]'—not only rich spiritual blessings, but *temporal as well.*" [Italics are ours.]

We have not learned what measure of success has attended this effort, but infer that it is considerable; because the denominational papers are now calling attention to the fact that Bishop McCabe is starting a similar tithing scheme for the older Methodists. Some objections are urged against it—that it is going back to the Mosaic law: but the majority apparently do not recognize clearly the dividing line between the Law Covenant and the New Covenant and are inclined to think the movement a proper one, in the direction of *duty.*

OUR APPLICATION OF THIS TO SPIRITUAL ISRAEL

While we believe that such a system may be a powerful influence for good or for evil, as respects the amount of money collected and disbursed; and while we believe also that such systematic giving is a helpful discipline to many of those who contribute, increasing their interest in the cause to which they give, and decreasing their selfishness and worldliness,—nevertheless we are not prepared to advocate this system amongst the Lord's consecrated people; because we find no authority for the tithing system under the New Covenant; and we may preach nor advocate neither more nor less than the laws our God has spoken unto us.

To Christians, begotten of the spirit of adoption to be *sons* of God, the Lord speaks not as he speaks to *servants*, saying "Thou shalt" and "Thou shalt not" do thus and so. On the contrary he speaks to us as a father unto his sons. He communicates to us a knowledge of his will and plan, without putting exact limitations upon our acts. He merely places us under the perfect law of liberty—Love; the law which gives us perfect liberty to do all we please in harmony with love to God and man. He who loves much may give proportionately: he who loves little may give little accordingly. Our Lord desires that each should thus show forth his own developments in love. But, shall we consider that this liberty, which we enjoy as "new creatures in Christ Jesus," releases us from all obligations? Shall we consider that because the Lord has not specified that we must give *one-tenth* of our incomes, as he required of the Jew, under his Law Covenant, therefore we are at liberty to give the one-twentieth, or the one-fiftieth, or one-hundredth part, or nothing, to the Lord's cause?

Yes, we have just that liberty,—that is to say, God will not now withhold from us rain on this account, nor will he send pests as punishments as he did with the Jews under their covenant. Yet surely all who have been begotten of the spirit of adoption, all true sons of God, would rather say: If it were proper that the Israelite according to the flesh should give one-tenth of all his income to benevolent purposes, it is much more proper that we, the spiritual seed of Abraham, who have been still more highly favored than the natural seed, should render some thank-offering unto the Lord our God. And what shall we render unto the Lord? If the Jew, who had much advantage every way over the Gentile, should in all justice devote one tenth of his income to holy things, how much more should we devote who, by God's grace, have still greater advantages every way—not only greater advantages than the Gentiles, the world, but greater advantages also than the Jew, the natural Israelite? What shall we *not* render unto the Lord our God, for all his benefits toward us?

The more we consider this matter, the more we might properly be perplexed to know where our giving should end, we who are the recipients of the manifold grace of God—not only of the present life, but also of the promises of the life to come—justification and its joy and peace, sanctification and its rejoicing in hope of a share in divine glory and honor and immortality, and all the good things which God hath in reservation for them that love him. The more our hearts learn to appreciate the blessings of divine favor which have been showered upon us, the more do we feel not only that a tenth would be too little, but that a half would be too little, and that *our all* would be too little for us to render unto our God.

Here the Apostle comes to our relief, and offers a suggestion, saying, "I beseech you, brethren, by the mercies of God [already received] that ye present your bodies living sacrifices, holy, acceptable unto God, *which is your reasonable service.*" (Rom. 12:1) Ah yes! that comes nearer to our reasonable service than anything else we can think of, and yet we realize that even such an offering is far too small, and does not at all counterbalance divine grace and mercy bestowed upon us. Nevertheless, seeing that it is all that we can give unto the Lord, we are glad to have the Apostle's assurance that, presented in the name and merit of our dear Redeemer, God would esteem it holy, and would accept the offering. And so, with rejoicing hearts, we lay our little all upon the Lord's altar in consecration.

However, let us not forget that the "new creatures" were accepted in Christ and adopted to sonship, because they *presented themselves* to God as living sacrifices to be wholly his and to do only *his will in all things.* And since he who thus gives himself gives his life and his *all*, it follows that all who made this covenant of full consecration thereby agreed to give to the Lord *more than ten times as much* as the Jew agreed to in his covenant. So then the obligation of the true Spiritual Israelite is the greater, not the lesser, obligation of the two, as compared with the Jew. Our obligation not only absorbs *all* the income and profits on our capital and labor, but additionally the capital, the life, the principal.

But now the question arises, How shall we present ourselves? We have given our *all* in consecration to the Lord; in what way would he have us render it unto him? He does not wish us to destroy our lives, and thus become dead sacrifices: and if we present ourselves *living* sacrifices, how little there will be to render to the Lord! As living beings we have certain necessities of our own and obligations toward others (we must support our own lives and the lives and happiness of those who are immediately under our care, in our own families and households): and if we attend to these, how little time will be left for *special service* of the Lord. Surely it requires the largest portion of our time and energy to provide the "things needful" of the present life; and thus, to our disappointment, we find that the *all* that we had laid upon the altar will mean comparatively little by the time that it is rendered to the Lord in special services or contributions, or efforts on behalf of his cause What shall we do?

Realizing our perplexity, and how unsatisfactory this condition of things would be to those who are of a proper condition of heart, the Lord very graciously informs us of how he accepts the matter. He tells us that he accepts us as living sacrifices, and that this which we have fully and completely devoted or consecrated to him, and which he has accepted, he returns to our care and custody, making us stewards of those things which we have devoted—our time, our influence, our means, our talents—all. We are to do the best we can with these in our Lord's service, and if we do the best we can with them, to glorify him, he accepts the matter as tho every act and every word and every deed were rendered directly in his service, tho the majority of these acts and words and deeds may necessarily be used by us in attending to our own necessities, and the necessities of those depending upon us. How gracious is this arrangement by which

we may not only render our all to the Lord, but give proper attention also to all the obligations of an earthly kind, and that with greater blessing, realizing that, whether we eat or drink, or whatsoever we do (as stewards of the Lord, with an eye single to his service, his glory, his pleasement), is accepted of him as *done unto him*,—as tho it were direct service.

Let us remember also, during this Gospel age, the Lord is seeking a peculiar people for a peculiar present and future service. He seeketh *such* to worship him as worship him in *spirit* and in *truth*—from the heart, and not of compulsion. Hence the Lord leaves the Spiritual Israelite *free:* he does not shower temporal blessings upon those who live up to their covenant, more than upon others, nor does he pour out curses, blights and troubles upon those who violate their covenant more than upon others. He leaves all the "house of sons" thus *free*, in order that each by his own conduct may manifest the *sincerity* or the *insincerity* of the covenant which he made.

Thus all of the sons of God practically pass judgment upon themselves.

This is illustrated in the parables of the Pounds and of the Talents; in these the Master shows talents and pounds *recognized as his*, entrusted to his servants during his absence. The servant who had not sufficient love for the Master to use what he possessed *in his service* was reproved, and rejected from further stewardship as unfaithful, unworthy. So all the sons of God under the New Covenant,* having presented their *all* to the Lord, are now only stewards of what they control—principal and increase. They are given a *free* hand to do with it as they choose: "Ye are not under law [as servants], but under grace [liberty—as stewards]." But at the reckoning day all unfaithful stewards who failed to use their Lord's goods with energy in his service—time, talent, influence, as well as money—will be rejected, put out of further stewardship.

CAUSES OF STUMBLING

While, therefore, the spiritual Israelite of this Gospel age has a greater liberty than had the natural Israelite of the Jewish age, in so far as the express commands of the Lord are concerned, we find that, in proportion as he possesses the spirit of the Lord, he will realize a much greater obligation than his Jewish brother, and where this obligation is realized and appreciated, it will lead to faithfulness, devotion. As with the Jew the Lord did not make the matter of tithing obligatory, in the sense of enforcing it, so with the spiritual Israelite he does not attempt to enforce his covenant obligation of full consecration, but takes note of our courses in life, as indicative of the measure of our love and appreciation of his mercies and blessings. Yet as God watched over the Israelites, to give earthly blessings, bountiful harvests, etc., to those who were faithful in tithing themselves, so with spiritual Israel, the Lord watches over us to give us, not temporal, but spiritual bounties and fatness in proportion as we are faithful in presenting our bodies living sacrifices to him. Do we see some stumble and fall from the truth, after they have been once enlightened, and after they have tasted of the heavenly gift and of the powers of the age to come, after they have had much advantage every way? Do we see some feeble and delicate in spiritual health, and ready to be stumbled by the Adversary? If so, we see some who have been unfaithful in rendering unto the Lord their God that which they have covenanted. Or if they seem to have been energetic in his service, and yet are stumbling, we may rest assured that it is because their energies and efforts were to be seen of men, and were not of pure devotion to the Lord.

It is well, of course, that our criticisms should be chiefly turned inward, and that each should question himself, rather than others, on so important a subject as this. We may not always know who are the Lord's, but we may always know that "the Lord knoweth them that are his"—the heart-faithful. And we may be sure that these shall not stumble, tho they be permitted to pass through trials and difficulties which would deceive and stumble, if it were possible, the very elect. To these the Lord will, with every temptation, present also a way of escape; he will succor them because they are his. As the Apostle Peter says, "If ye do these things [fulfil the royal law of love and devotion to God and the neighbor] *ye shall never fall;* for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

* See June 15, 1919, for critical examination of Covenants.

"These things," which the Lord's people are to do, because they are begotten of his spirit, and because they are consecrated to his service, are all of them the things of love—the patience of love, the meekness of love, the long-suffering of love, the brotherly-kindness of love, the gentleness of love. These things can abound only in those who have been begotten of the spirit of love, and who, on this account, are already reckonedly dead (and daily dying) to their former selves, and to the selfishness which once ruled them, through inherited depravity by the fall.

Let each reader look, of course, to his own condition of heart, and judge himself whether or not he is rich in the spirit of the Lord, whether or not his soul is fat, whether or not he is growing in *grace* and in love, as well as in knowledge. If any, on inspection, find such fatness of soul, let him rejoice, yet nevertheless, as the Apostle says, "rejoice with fear," lest the present condition of divine favor and blessing should give place and some earth-born cloud arise to hide the heavenly Father from the eyes of faith. And should any, upon self-examination, find leanness of soul, spiritual poverty, lack of progress, or perhaps a retrogression in spiritual matters, let such remember the Apostle's words,—"Let us fear, lest a promise being left us of entering into [divine] rest, any of us should seem to come short of it."—Heb. 4:1.

EXHORTATIONS OF FAITHFULNESS

Nevertheless, let not such be discouraged, but hearken further to the word of the Lord to fleshly Israel, in which he says to them, in the words of our text, "Bring ye all the tithes into the storehouse . . . . and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Let all who desire to find blessing in rich and overflowing measure take the Lord at his word, and present to him the offerings which we have already consecrated, and which are not our own, (1) because they were bought with a price, even the precious blood of Christ, and (2) because recognizing this fact, we solemnly consecrated ourselves to the Lord—presented our bodies living sacrifices in his service. Let us resolve for the future to bring to the full measure of our ability a reasonable service, the rendering of time and influence and talent and means to the Lord and to his cause, to his service;—that the words of our mouths and the meditations of our hearts may be pleasing to him: and let us seek that all our acts of life may be living epistles, read and known of all men, showing forth the praises of him who called us out of darkness into his marvelous light.

And not only so, but let us, in proportion as we have been lax or careless in the past, and unfaithful to our vows, put forth renewed energy, to compensate, so far as possible, for past neglect, "redeeming the time," remembering also that "the days are evil"—that the times in which we live are unfavorable, that the tendency of our day is towards selfishness and worldliness more and more.

Those whose consecration will be thus revived will no longer find themselves more interested in worldly riches, and the meat that perisheth, than in spiritual riches and the bread of eternal life, and contrariwise will seek and find opportunities, not only for serving the Lord in their ordinary vocation, but also will seek and find special opportunities of service. This will include the rendering to the Lord of thanks and worship. For in proportion as each becomes earnestly desirous of rendering service to the Lord, and of keeping his heart in the love of God, he will find it desirable, yea, necessary, to seek supplies at the throne of grace and the family altar daily, as well as to lift up his heart frequently in private to the Lord, in thankfulness, or in prayer for help *in time of need.* And likewise, at the close of every day, those who have been desirous of pleasing and serving the Lord will desire to render their report at the close of the day, and to inspect themselves and the efforts which they have made, that thus they may stimulate themselves in the heavenly race, and renew their vows of consecration. Moreover, those who are thus wholly consecrated to the Lord, and seek first or chiefly his righteousness and a share in his Kingdom, will very generally find opportunities for meeting together with others of like precious faith, to encourage one another, and to build one another up in the most holy faith, and so much the more as we see the day drawing on.

QUESTIONS AND ANSWERS

Question.—(1) To what extent should the Lord's people take literally the statement, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?"—Matt. 6:25-34.

(2) How much time should the Lord's people take from the duties of life for Bible study and in general the service of the truth?

Answer.—(1) The words of our Lord which you quote must be interpreted in harmony with other declarations of the inspired Word. They must not be interpreted so as to conflict with other statements. Other Scriptures instruct the Lord's people to labor with their hands, that they may have to give to those that have need (Eph. 4:28), and this implies forethought and provision in the way of laying up of money earned. Again, the Scriptures declare, "The children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14)—implying some reasonable forethought and provision on the part of the parents for those whom they have brought into being. Again, the Apostle implies that the Christian who is fervent in spirit, serving the Lord, will not be slothful in any business (Rom. 12:11), and declares that "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever."—1 Tim. 5:8.

Interpreting our Lord's words in harmony with these other Scriptures, their sense would be that the Christian is not to take *anxious* care respecting the future, in matters beyond his control. He is, however, to take thought for every matter that is subject to his control. He is to seek to order his life so that it shall be useful to himself and to others. He is to remember the Scriptural injunction, "Go to the ant, thou sluggard; consider her ways and be wise," and is to follow the ant's custom of laying up provision in advance of necessity. This lesson is taught by all of our Lord's providences; for instance, the plowing and the sowing are to be done bountifully and in faith, not doubtfully and fearfully. So also the cultivation is to be done with patience, waiting for the harvest: and when the harvest comes the lesson of nature is that the reaper shall not merely reap what he wishes to eat, and let the next day look out for itself, but that he shall gather into barns, making provision for the winter and for the next seedtime. Our Lord's remark that the fowls of the air do not gather grain into barns, and yet are fed, nor do lilies spin, yet are clothed, was not intended to teach that his followers should adopt the method of the fowls respecting their food, nor expect to be clothed as the lilies. It was intended to teach confidence in God as our caretaker, and thus permit his faithful children to plow and sow in faith, to labor in faith, and to reap with faith, to lay up in store with faith, and to use with faith; recognizing every good gift as of the Lord (through the sun and rain, by plowing and reaping), the same who provides for the birds, tho in a different manner. The Christian is ever to remember that man shall not live by bread alone: that he is not wholly dependent upon his own energies; that his affairs are in the Lord's hands for supervision, and that the promise is, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Putting this confidence in God's supervision of his affairs, while making a true Christian restful in mind, will not make him slovenly, careless or idle in doing with his might what his hands find to do, as unto the Lord.

(2) Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his hearty acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the *provider* of the family, and is not obeying the divine law if he neglect this duty—no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of *caretaker;* looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time—the demands of this mortgage must be *reasonably* met before anything can be properly done to or for outsiders.

It is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into *practice* in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to *do* the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan—even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his *own* conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to feed ourselves, and Christian experience proves the truth of the words of Scripture, "He that watereth shall be watered also himself:" so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing it to them. A state of lethargy, indolence, etc., respecting the duties of life, and respecting opportunities for presenting the truth to others, is a sure indication of spiritual poverty. It is well that all of the Lord's people keep ever before their minds the inspired words, "Not slothful in business, fervent [warm, zealous] in spirit, serving the Lord."

As to the *amount* of time each can devote, no rule can be laid down except that of *fervency* of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time—with his might, as his hand finds to do.

Question.—Who is the "spoiler" denounced in Isa. 33:1—"Woe unto thee that spoilest, and thou wast not spoiled"? Do you consider that this verse is in any sense applicable to the present time of harvest?

Answer.—The connections seem to associate this with the coming great time of trouble. No doubt when the time of trouble is fully on or nearly over it will be very easy to distinguish who is referred to by this verse. It does not seem easy to distinguish with certainty at the present time.

Question.—Please give a thorough definition of the words *sheol* and *hades.*

Answer.—We hope to furnish such a definition in the fifth volume of the DAWN series, now in preparation.

Question.—Do you consider the history of Joseph, recorded in Genesis, as typical?

Answer.—Yes; to our understanding Joseph was a type—various features in his history seem to be separate and distinct pictures of the experiences of Christ, Head and body. (*a*) Joseph was hated of his brethren, beloved by his father: so with Christ. (*b*) Joseph was cast into the pit by his brethren, as Jesus went into the pit of death for his brethren, the Jews. (*c*) Joseph's *life was sold* into servitude to the Egyptians, but became ultimately the means of the preservation of his entire family, as well as of the Egyptians: so Christ gave himself a ransom not only for his brethren but also for all mankind; and during the Millennial age will furnish "bread of life" to all who famish for it. (*d*) Joseph was sacrificed, sent to prison, because of his purity; so our Lord Jesus, "holy, harmless, undefiled," was treated as a transgressor, and went into the prisonhouse of death. (*e*) Joseph was delivered in due time from the prison, and made the associate of the king upon the throne of Egypt; so our Lord Jesus was raised up from the prisonhouse of death by the glory of the Father, to be set at his right hand in the glory of power, on the throne of earth; agent and representative of the great King for the blessing of all the families of the earth, typified by the Egyptians.

Question.—Do you understand from the prophecy of Ezekiel 40:40-46, that sacrifices of animals will be resumed after the establishment of Christ's kingdom and when Israel is again in Palestine?

Answer.—The "better sacrifices" of the Gospel age having taken place beforehand, we think it unlikely that typical sacrifices will be restored. We consider it more probable that antitypical sacrifices are referred to—the broken and contrite hearts of the people, and their consecration to the Lord's service being thus represented. However, we are to remember that God considered these typical sacrifices of bulls and of goats a good method of presenting important truths to the attention of fleshly Israel, and we can see that if such sacrifices were restored now, they would have much more force and meaning to similar classes than they had before their antitypes had come. We may not, therefore, be sure that the Lord will not adopt some such plan as this of instructing the ignorant masses of mankind, as preparatory to higher lessons—as illustrations of spiritual things.

"UNTO THE UTTERMOST PARTS OF THE EARTH"

MY DEAR SIR AND BROTHER:—Will you allow me, in the spirit of love and humility, to call your attention to two or three scientific errors which have crept into your papers?

Z. W. T., Mar. 1, '97, p. 74, column 1, says, "the healing may be said to have been in a natural way by the removal of the injured cornea." If the cornea itself were removed, the anterior chamber of the eye would be open, and with the consequent exposure of the iris, pupil and lens, the eye would inevitably be destroyed. The removal of the *injury* to the cornea, in a natural way, would probably be effected by the dried exudation from the inflamed structures (scab or scale) falling off.

[The EDITOR acknowledges, freely, that he should have added the word *portion* and thus have said—"by the removal of *a portion* of the injured cornea." Thanks for the correction.]

Z. W. T., June 1, '98, p. 172, column 2, says:—"As it was the full of the moon, a solar eclipse could have lasted but a few minutes at most." That is an unfortunate expression, for at the full of the moon a solar eclipse is an impossibility. A solar eclipse is only possible at the time of new moon, and owing to the varying rates at which the two bodies travel it is not possible under the most favorable circumstances for a total eclipse to last longer than seven minutes, and an average eclipse is two or three minutes only. The most favorable circumstances are, (1) The sun at greatest distance from the earth, *i. e.*, the earth at aphelion; (2) the moon at least distance from the earth (at perigee); and (3) the observer must be on the central line of totality.

[We are at a loss to understand how this statement crept in and thought to have corrected it in our next issue: we concluded not to do so, thinking that few of our readers would notice the error, and that those who had noticed it would recognize it as a "slip of the pen." We should have said—"As it was at the full of the moon, a solar eclipse even for a few moments was an impossibility."—EDITOR.]

In Z. W. T., Oct. 15, '95, p. 241, column 1, and in tract No. 40, p. 3, line 4, it is stated:—"The heart *whose valves* in turn propelled them to every part of the body." The function of the valves is not to propel, but to stop, the current of blood. It is the strong muscular heart wall itself which, contracting, forces the blood out of its cavities into the vessels, and the blood pressure thus produced shuts down the valves, closing certain orifices, to prevent the backward flow of the blood. In sending out this excellent tract I am taking the liberty of erasing the two words "whose valves" and substituting "which" in their place.

[Thanks for this correction also: our thought was that the heart is a pump with necessary valves. We will correct our next edition of Tract No. 40 to read—"The heart as a pump in turn propelled them to every part of the body."—EDITOR.]

I am sure your large heart will easily bear with me, as I call your attention to these points, and my only reason for doing so is that some readers, I fear, may reject your more precious Bible expositions because they detect an error in your science.

[Fortunately, dear Brother, the EDITOR has never laid claim to *infallibility* on scientific or other matters. He is on the contrary pleased to have honest criticism from any quarter—appreciating it specially when it comes from "brethren" and in a brotherly, loving spirit. We strive to exercise great care that our every utterance may be as the Scriptures direct—"*as the oracles of God.*" (1 Pet. 4:11) The EDITOR can scarcely hope that these three are the only errors and "slips" of his pen, in the publications of the past twenty years, and requests that if you or other readers note other errors worthy of correction you will kindly communicate them.]

You may like to see the circular letter, 5,000 of which I have had printed, and which I am sending out to all missionaries in China, Japan, Corea and Siam. I enclose a copy.

[Our readers are interested in all efforts to serve the Truth to others—we therefore print Brother Randle's Circular Letter in full.—EDITOR.]

"There has arisen a witness for God and his Christ, an expositor of Bible truth, such as may be safely said has not hitherto appeared.

"The question is, 'Is this man's testimony of God?' I believe it is. He claims little, but he teaches much. He teaches that the conflicting creeds of Christendom are out of harmony with God; and that even some of the most cherished doctrines regarded as orthodox are wrong. If what this man writes is true, he is the veritable John the Baptist of this age, or at least the voice of one crying in witness to the second presence (not coming) of Jesus, the Son of God.

"If his interpretations are true, he is *'that servant'* now engaged in 'giving meat in due season to the household of faith.'—Matt. 24:45, 46.

"It is of course a very easy thing to see error in the teaching of other churches than that to which we belong. The Episcopalian sees the Nonconformist as astray from the main track of truth, the Baptist recognizes the mistakes of Methodism, the Brethren condemn both these churches, while the Presbyterians regard the last named as distinctly misled, and so it is more or less all round. The greatest difficulty of all is to detect one's own errors of Christian doctrine and practice. We are (generally speaking) all of us so sure that we have the Scripture interpretation correct, and are so confident of our own position, that for one to call anything in question is an offense. That branch of the Christian church to which we belong is much more frequently determined by the accident of our natural birth, than by the circumstance of our regeneration.

"Can it be within the bounds of possibility, that the views commonly held as orthodox are mistaken ones, just as was the case with Israel at Christ's first appearance? Read 'MILLENNIAL DAWN' and see. We think the Jews were terribly mistaken to reject Christ as they did. Are we quite sure *we* have got hold of the truth just as God means it? Read 'MILLENNIAL DAWN' and see. Either the author of DAWN is wrong or we are. Of course it is easy,—perhaps all too natural,—to rashly conclude the author of DAWN must be wrong. Still it would be safer to examine his testimony and the Scriptures, to see if these things are so.

"How every age that has ever lived before us has failed to see the hand of God at work at the time; and as it was in the days of Noah, so it shall be in the days of the coming (presence) of the Son of Man.

"God gives his evidence in strange ways, emphatically *not* in the way commonly expected.

"I therefore beg all who are desirous of possessing the pure gold of God's truth, to examine what this servant of God has written. The most important are four volumes of MILLENNIAL DAWN, which show the character, circumstances, and time, of the coming Kingdom of God. It may be that some will feel inclined to lightly toss this aside without much thought (as I did myself six years ago). I beg you do not so. If you hunger for God's truth, the living bread, at least read carefully the first volume of 'MILLENNIAL DAWN.'"

[Signed.]

I am also advertising DAWN in local prints, and if I may but be used in bringing some others into the light and joy of the truth I shall be satisfied.

I have sold several of the DAWNS to missionaries, and this week I received a very encouraging letter from one who had bought the first volume a few weeks ago, and he now writes:—

"Please forward me the other three volumes of MILLENNIAL DAWN. I have been deeply interested in reading the first volume. I am determined by the grace of God to go to the bottom of these questions, cost what they will. If the DAWN teaching is according to God's Word, it will need humility of mind for us to confess how thoroughly we have been mistaken and to retrace our steps."

On the contrary many speak against it, and some with bitterness, but it is (for the most part) those who only hear of it, or only read superficially. But whether few or many receive the truth, our strong confidence is in *God's own purpose* regarding his Word, which he has clearly stated in Isaiah 55:11.

My wife and eldest daughter rejoice with me in the light of God's truth now shining. We pray for you, and your colaborers, and for all who love the present truth, that God will graciously preserve us all until the manifestation. I am,

Yours in the love and service of Christ,

HORACE A. RANDLE,—*China.*

P. S.—Poor WONG CHIN FOO (DAWN, VOL. 4, p. 253) died suddenly of heart failure at Wei Hai Wei on Sept. 13th last. A few weeks before he had visited Teng Chaufu where he first heard of and learned Christianity. He then remarked to a Baptist missionary that "he supposed the most wicked thing he ever did, was to write that letter, 'Why Am I a Heathen?' but he never supposed that it would cause so great a sensation." H. A. R.

"SEND OUT THY LIGHT AND TRUTH, O LORD!"

From earliest childhood the EDITOR has had a deep interest in the heathen, and naturally a deep interest in missionaries. At the early age of seven years he expressed to his mother his intention to become a missionary, and a little later with other Sunday School children contributed his mite to the building

of "The Morning Star" missionary boat—abstaining from certain table luxuries that he might have the value thereof to contribute as *his own* donation, that had *cost* him something and was not merely his parents' gift.

This sympathetic love for the heathen has not abated in all these years; but under the leadings of the Divine Word and providences it took a different turn than he had first intended. As the divine plan of salvation unfolded to him, he saw clearly that the Lord's sympathetic love for the heathen so far from being less than his own was greater. He gradually came to see that God's plan of salvation as he has purposed it in himself, from before the creation of the world, has made abundant provision for "every man that cometh into the world"—that all should "come to an accurate knowledge of the truth"—to a knowledge of him who is "the *way*, the *truth* and the *life*" and by whom alone access to the Father and restitution to his favor and blessings are possible. He came to see, also, that God is operating his great plan methodically, and that, as there was a "fullness of time" in which our Saviour should be born, so also there is a "*due time*" in which the knowledge and blessing flowing from his redemptive sacrifice shall be made effective to all who will accept this favor under the terms of the New Covenant sealed with the precious blood.—John 1:9; 1 Tim. 2:4-6; Gal. 3:16, 29.

In harmony with this he soon learned from the Word that the church, the "little flock," "the very elect," who are to win the "prize of the high calling," offered during this Gospel age, are to be but a "*first fruits* unto God and the Lamb." (Rev. 14:4; Jas. 1:18) And the completion of this specially elect church with the close of the present age will therefore be but the *beginning*, and not the *ending*, of the great plan of salvation which God has purposed.—Isa. 55:9-11.

In a word, he came to see that in God's great plan the present Gospel age is merely for the selection and education of those whom God purposes to use as his *ministers*, his *missionaries* to the world in general, in the next age, the Millennium. These are to be the "royal priesthood," to whom (under Christ the King of kings and Priest of priests) shall be committed the full control of earth during the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Luke 12:32; 19:12-15; 22:29; Jas. 2:5; 2 Pet. 1:11; Dan. 2:44; 7:18, 22; Matt. 13:43; Rev. 20:4; Acts 3:19-23.

From this standpoint it soon became evident to him that the duty of the hour is not the uplifting of heathendom,—for which work God has specially appointed a coming age and is specially preparing teachers, who will be granted plenary powers for that work. Accordingly, instead of seeking foreign fields of service, he sought a more and more intimate knowledge of the divine plan from the divine Word—to the intent that he might be a coworker with God in his work. And the due time for revealing to the church the divine plan respecting *its participation with Christ* in the blessing of all the families of the earth—"the mystery hid from past ages and dispensations," having come, he has been privileged by God's grace to serve this "meat in due season" to many of the Lord's people far and near.—Eph. 3:3, 4, 9; 5:32; Col. 1:26, 27; Rev. 10: 7; Matt. 24:25.

Further light upon the Word showed that this knowledge is now granted because due, because we have reached the period designated by our Lord as the "harvest" or closing period of this age.* We most firmly believe that this is the "harvest message" which as the Lord's sickle is to gather the ripe "wheat" of the living church and that all associated with the promulgation of this message are reapers in this harvest, colaborers with the great Chief Reaper—our Lord and Head. He believes that this message and these messengers are figuratively referred to in Matt. 13:39, 41, as doing a separating work in the church—gathering the jewels, making ready the bride, the Lamb's wife, for the "marriage,"—gathering the elect from the four winds—from one end of the ecclesiastical heavens to the other.*—Matt. 24:31.

If it be argued that the work is insignificant in comparison to the great institutions of Christendom surnamed in the Scriptures "Babylon," we reply: It is God's usual method to choose the weak things, and the things that are despised; that it may be the more manifest that not the arm and spirit of man have accomplished the results, but the arm and spirit of Jehovah—our Lord Jesus and the "*spirit of the truth.*" It may be argued, also, that less than sixteen years of the "harvest" period remain and that the Scriptural indications are that all of the elect will have been found and "changed" probably four years before the harvest ends—before the climax of the great time of trouble. We answer, Yes; but each year puts the present truth into more concrete form and increases opportunities (financially and otherwise) for reaching all who have "an ear to hear" (Matt. 13:43); and each year under divine providence brings the ears of the consecrated—the watchers—into better condition to hear the Lord's message.

Here, for instance, are the missionaries in far off China and Japan having this "harvest" message served to them by a dear brother in their midst. We have no idea that all missionaries have the true missionary spirit; but undoubtedly some of them have: and all such having ears to hear will surely *hear*, and be gathered by the truth out of sectarian bondage and the slavery of error and fear into the blessed liberty of the spirit of the Lord, the spirit of the truth, the spirit of love; and into the closer oneness with our great Head which accompanies a knowledge of the truth to the faithful. May the Lord richly bless dear Brother Randle's efforts to serve the truth to others—more than compensating him for his consequent trials and self-sacrifices.

Nor have we been idle as respects foreign missionaries, for during the past year we sent out large numbers of TOWERS and tracts to English speaking missionaries in all parts of the world.

And as it relates to "foreign missions," but of another kind, we here mention that the past year has witnessed considerable progress of the truth in Great Britain, Germany, Switzerland, Sweden and Denmark, and an entrance has been effected into France and Norway. We hope for additional coworkers (colporteurs) in all these foreign fields as well as here in the *home* field, which thus far seems to yield the largest returns of "wheat"—under divine providence, previously gathered here from every nation under heaven. All of the Lord's people filled with his spirit *must* be engaged in this work in some manner. (Jer. 20:9, 10) And "he that reapeth [using his abilities and opportunities] receiveth wages and gathereth fruit unto life eternal." (John 4:36.) Therefore, let each one who has tasted of this grace of God be forward to avail himself to his utmost in using his privilege of being a colaborer with his Lord.

* See MILLENNIAL DAWN for Scriptural proofs

DIVINE MERCY IN HOSEA'S PROPHECY

JULY 2.—Hos. 14:1-9.

"Come, let us return unto the Lord."—Hos. 6:1.

For the next six months the International Lessons are in the Old Testament, and begin with the closing words of Hosea's prophecy.

To appreciate the lesson it is necessary that we have at least a general understanding of the time and circumstances under which the prophecy was given. Hosea was a resident and prophet in the kingdom of Israel—the ten-tribe kingdom—during a part of the period in which Isaiah was prophesying in the kingdom of Judah—the two-tribe kingdom. We recall in our lessons of last year (Sept. 4) the death-bed of Elisha, and his instructions to Joash, the king of the ten-tribe kingdom, to smite upon the ground, and his explanation that the smiting of the ground three times with the arrows by Joash represented three victories which he would gain over Syria, effecting the full deliverance of Israel from Syrian control. Those promised victories were gained, and for a time Israel made great strides nationally, extending its borders to very nearly the area of territory controlled by David and Solomon (Judah excepted). This condition of things was favored by dissensions in Egypt and in Assyria, the greater nations near. The Lord manifested his favor to Israel in token of the measurable reformation begun by Joash by giving bountiful harvests also, so that the land became very wealthy and prosperous from the large crops, as well as from the spoils taken in war.

But these prosperities, which were in full accord with the covenant God had made with Israel at Sinai (Deut. 28:1-14), instead of leading the people back to God and to full obedience to their covenant, seem to have had before long a very different effect. Soon they forgot that the prosperities were the results of divine favor, and, in the language of Scripture, the nation "went whoring after other gods." Undoubtedly one thing which especially made the false religions attractive was the fact that their worship and ceremonies gave loose reign to licentiousness, and even gave a certain sanctity to it. Thus their great prosperity led Israel into idolatry and into general licentiousness and corruption, worse, probably, than at any other period of their history, and this led to their utter

rejection by the Lord, delivering them to the Assyrians, who took the entire nation captive.

Hosea's prophesying was at the time of Israel's depravity, just preceding their captivity. Through the Prophet the Lord appeals to Israel, pointing out his loving tender care for them from the very beginning of their history as a nation, pointing out their backsliding attitude, their falseness to him —picturing them as a false wife and God himself as a most merciful husband.

It would appear that the Lord permitted Hosea to have certain very trying experiences in domestic troubles, with a view to impressing upon his mind the Lord's view of Israel, his spouse. The Prophet, in the very opening of his book, declares that the word of the Lord first came unto him in connection with his domestic trials. The Prophet had married, seemingly by divine providence, an attractive girl, named Gomer, whom he dearly loved, and who at the time of their marriage was quite probably true and worthy of his affection. Or it is possible to understand from the account that the Prophet, loving her, hoped to fully reclaim her, but, infected with the general immorality of the time, she proved unfaithful, so that only her first child was recognized by the Prophet. The names given to the succeeding two show that the Prophet did not acknowledge them. Dr. George Adam Smith remarks: "Hosea does not claim the second child, and in the name of this little lass, Lo-ruhamah, *'She that never knew a father's love,'* orphan, not by death, but by her mother's sin, we find proof of the Prophet's awakening to the tragedy of his home. Nor does he own the third child, named Lo-ammi, *'Not my people.'* That could also mean, *'No kin of mine.'* Once at least, but probably oftener, Hosea had forgiven the woman, and until the sixth year she stayed in his house. Then either he put her from him, or she went her own way. She sold herself for money, and finally drifted, like all of her class, into slavery."

The Prophet's sympathy went out to his wife to the extent that he redeemed her from slavery, as recorded. (3:1-3) These severe experiences through which the Prophet passed seemed to be preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint its tender compassionate appeals will be appreciated as from no other.

Our lesson is the conclusion of the matter. First, the Prophet is represented as addressing the people: "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity; take with you words and turn to Jehovah"—words of contrition, promises of reformation.

Then Israel is represented as speaking in a repentant attitude, saying: "Say unto him [the Lord], Take away all iniquity and receive us graciously: so shall we render the calves of our lips. Asshur shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless find mercy."

This is the attitude of heart in which all "Israelites indeed" throughout this Gospel age are returning to the Lord;—not those alone who are Israelites according to the flesh, but those also who are called to fill up the elect number from every nation under heaven; to become members of the holy nation, the peculiar people, by becoming the Bride, the Lamb's wife. The Lord has indeed graciously received them, and has put away their iniquity—through the blood of the cross.

The Lord's answer is recorded in vss. 4-6, saying, "I will heal their backsliding, I will love them freely [unmeritedly], for my anger is turned away from him. [Spiritual Israel is not received of Jehovah as a woman, but as a man, of which Christ Jesus our Lord is Head and his church the members of his body, accepted in the Beloved.] I will be as the dew [refreshment] unto Israel; he shall grow [thrive] as the lily [whose growth in Palestine is remarkable], and cast forth his roots as Lebanon [the trees of Mt. Lebanon had very sturdy roots]. His branches shall spread, and his beauty shall be as an olive [everlasting], and his fragrance as Lebanon." Thus does the Lord picture the development and establishment of his true Israel, the Christ.

Then follows a picture of the blessings of the Millennial reign of spiritual Israel as God's kingdom; the revival and restitution of Israel and of all the nations is symbolically pictured, saying:

"They that dwell under his shadow shall return [have restitution]; they shall revive as the corn and flourish as a vine, and the fragrance thereof shall be as the wine of Lebanon. Ephraim [one of the names given to the ten-tribe kingdom, and also symbolically used sometimes in referring to nominal churchianity] shall say, What have I to do any more with idols? I have heard him [the great Prophet—Acts 3:22] and observed [obeyed] him; I am like a green fir tree [an evergreen tree,—symbolically representative of the possession of everlasting life]. From [in] me is thy fruit found;"—the fruits of the spirit.

In conclusion, attention is called to the fact that not by earthly wisdom and intelligence can these predictions be comprehended. They shall be understood only by those who are taught of the Lord with the true wisdom which cometh down from above: as the Prophet declares, "The [truly] wise shall understand, but none of the wicked shall understand."—Dan. 12:10.

We give the translation of this last verse from *Leeser*, as follows: "Who is wise that he may understand these things? intelligent, that he may know them? For righteous are the ways of the Lord, and the just shall walk in them [understand them], but the transgressors will stumble through them [misapprehend them]."

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"THE BISHOP OF LONDON ON 'GETTING ON'"

"The Bishop of London possesses a mind of unusual interest, and everything that he says is worth paying attention to, whether we agree with it or not. In addressing the pupils of the Philological School the other day, he took as the subject of his remarks, 'Success in Life.' Considering his own career, one might expect that he would justify, and possibly glorify, success, for few men of our generation have risen more rapidly and achieved such brilliant success as he. But the Bishop did not take that line of thought at all, and we are glad that he did not. Enough and too much has been written for boys as to the way in which they may regard the world as their oyster to open at their will. Strength, instead of purity, of will has too often been represented as the most desirable of attainments. Now we do not doubt for one moment that this element of great will-power is an important element in the building up of character. Without it nothing can be achieved that is worth achieving. But mere strength of will may, and often is, accompanied by the worst traits in human character. We need not accept all the deductions of Schopenhauer to agree with him that what he calls the 'will to live' is a root of all the crime, sensuality, and base unsatisfied longings which make up the carnal side of human nature.

"It is true that Nature itself implants this forceful 'will to live' in every one of us, and that without it the human race would soon cease to exist when confronted with the terrific forces of the material universe. It is true that great and beneficent discoveries are due to the persistence of this intense will in us. It is even further true that many noble qualities, and no little of the social and the humanizing elements in life, are intimately connected with a powerful will. Many of the great human scourges of the race have, unconsciously and unintentionally, done immense good for mankind through the possession of this vast overflowing energy. 'There shall be no Alps,' said Napoleon in his selfish desire to conquer Italy, and the result was the wonderful roads which connected Northern and Southern Europe. If ever there was an example on a colossal human scale of the 'will to live,' it was embodied in Peter the Great, an awful and drunken barbarian; but see what he did for Russia. In this world, whose ultimate problems we do not pretend to solve, the 'will to live,' with all its potential consequences, is a great fact without which the human race would gradually die out.

"Now the successful man, in the ordinary sense of the word, is he who develops in himself in an abnormal degree this 'will to live.' We in the Western world scarcely recognize that this 'will to live' carried to great lengths is not only not universal among mankind, but is rather exceptional in its operations. It is the brute inheritance, at least on one side, against which some of the great religions of the world have contended, and contended with success. The East as a whole finds in the quiescence of the will, in its passive submission to a vast and supreme Power, the solution of the problem of life. Even among Western peoples the average man lives with con-

tent amid the 'petty murmur of his bourg' rather than contends for the great material prizes of life, or what are supposed to be such. It is well that this is so, for if every one were fired by the ambition of a successful general, or politician, or merchant, the competition among men would be so terrible that, from another point of view, annihilation would be the lot of humanity. Men would not be able to stand the strain, nor would Nature afford the mass of them the opportunity for attaining, or even seriously striving for, the object of their ambition. Earth would become a hell, and this green globe would witness tragedies compared with which the most awful in history would dwindle into insignificance. Most men are, happily for themselves and for their fellows, contented, like the Apostle, with food and raiment, and taking the world as a whole, they live the lives of decent and faithful fathers, sons, husbands, and friends. Ambition is the mark of a comparative few, and what are called the prizes of life are contended for by an insignificant minority.

"We say that this is well, and the Bishop of London is evidently in agreement with our position, for he does not think that success in life usually develops the best qualities among men. It is indeed true, as Wordsworth said, that it is dangerous to look on tyrants with a dazzled eye, and one might add that it is not quite safe for most men to take as their models those who are generally estimated to be successful men. There can be, as the Bishop said, no absolute rule as to what one should do to gain success. One may spend one's life in the most praiseworthy diligence, and yet die poor, unknown, and be accounted by the world as a failure, tho happily the world's coarse judgments do not constitute the final court of appeal. One may master all science, one may be a great thinker, and yet pass away from these noises of earth unrecognized, and even laughed at, by one's fellowmen.

"It has been reserved for few great men to attain renown in their own lifetime. They have been hated and ridiculed, while the shallow charlatan has won the success of his age. This is, indeed, such a truism that one does not need to dwell on the fact. If we are to measure character, genius and worth by the standard of success, we should have to say that the great men of the world have been among the least successful men. What does seem to us to ensure success is some overplus of human energy with which a man is born, and which cannot be created in him afterwards, and which is directed towards the attainment of objects that can be best appreciated by the average man. There is a general demand in the world at any given time for a kind of mechanical talent rising at times to genius, but of a variety which can be estimated by common people, and which can apply itself to objects of general desire. He who possesses this kind of overplus of human energy is the successful man, because he holds a monopoly of what all desire and of what all can appreciate. To him all the world's a stage, and all the men and women merely players, and he soon finds out that he can play the best game of them all in some particular line.

"In a world such as ours, how far is it wise to encourage that kind of talent? Religion, as we have said, over most of the Eastern world has persuaded countless millions of people that this kind of success is not worth while. Buddhism and Brahminism have indoctrinated a large proportion of the human race with a positive contempt for the kind of existence which alone seems worth having for a member of the New York Stock Exchange. Indeed, if we contemplate the two varieties of mankind from a spiritual, instead of a physical, point of view, we might be led to doubt whether the human race had a common origin. There seems absolutely nothing in common between the two types.

"On the one hand, we see the action dictated by the strong will, by the 'will to live' endowed with keen intelligence and a rather low standard of aspiration. On the other side, we see a being who is striving—for what? For the cessation of all will, for the attainment, not of material commodities, not even of mental good, but of entire peace and calm, and to him all the efforts of human life in our busy civilization seem entirely purposeless and even absurd. Are we to take the extreme Oriental view, or must we accept the standard of the strong will as believed in and acted upon by the busy men of our busy world? If the latter is a true theory of life, then we must accept the successful man as our hero, even tho we cannot teach our youths how to imitate his example.

"We think there is a mean between these extremes, as there is between most extremes. We cannot annihilate 'the will to live,' because existence itself on our planet depends upon its mysterious operation. Neither can we desire the *larger development* of the 'will to live,' the will carried to an abnormal point, as in a very great general or financier, among average men. All that we want among average men, as Hegel said, is that they should be good men in all the fundamental relations of life. If they happen to achieve that reward which, as Coleridge says, so rarely comes to merit, well and good.

"But it is well that most men should not go out of their way to seek rewards. So long as they are standing on the ground of right, they are safe: but the moment they quit that point of moral vantage for the perilous peaks of human ambition, they are usually lost. They must not, then, put forth the abnormal 'will to live,' but neither must they crush that will without which human life would be empty of all positive content. No, what is really needed among men is a pure will, a will cleansed of all that degrades life while prolonging it and extending its relations. This was the best Greek idea, it is also the Christian idea, which comes to men, not as taking away the real content of life, but as giving life more abundantly; but life which can control those fiery courses of the soul instead of leaving them to their own ungoverned sway. On the whole, therefore, we say with the Bishop that success in life is a dubious object of desire, since it is connected inextricably with so much that wars against the soul. But we must not, as the Germans say, throw away the baby along with the bath. We must accept the will, but we must give to it that direction and noble purpose which render it truly free." —*London Spectator.*

DANIEL IN BABYLON

JULY 9.—DANIEL 1:8-21.

"Daniel purposed in his heart that he would not defile himself."

Daniel is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of his judgments about to come upon the land of Judah, said, "Tho these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." (Ezek. 14:14) These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his home.

Daniel was carried captive with Jehoiachim, king of Judah, and many of the nobility of the land of Israel, eighteen* years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years.—Dan. 1:21.

The Book of Daniel is one of those against which the "higher critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the higher critics are very much opposed to anything in the nature of positive prophecy—anything claiming to be of direct divine inspiration, and in any sense of the word attempting to foretell the future. The Book of Daniel is preëminently marked with these characteristics, and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord forewarned us, through the Apostle and the Prophet, of these wise men, whose wisdom would become a trap and a snare unto them, so that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]"—Isa. 29:14; 1 Cor. 1:26-29.

Our Lord also pointed out that *these things* are hidden from the wise and prudent and revealed unto babes—made clear to those who make no boast of wisdom according to the course of the world. (Matt. 11:25) How true to facts we find this to be! While many of the great and learned are stumbling themselves into higher criticism and other forms of infidelity, the Lord's "little ones," meek, humble, teachable from the Father's Word, are being instructed, and are

* Should be *eleven*, not eighteen, years. See Vol. II, p. 52.—EDS.

growing in grace and in the knowledge of the truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies as presented in MILLENNIAL DAWN, VOLS. I., II. and III., there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction, but more wonderful by far than any fiction that could have been written. And to them it will be useless to declare it a history of events which transpired 167 B. C. and falsely set forth as a prophecy by Daniel, for they see fulfilments, past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named—they see in these fulfilments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the most high God therein revealed the secrets of his plan still future.

Our lesson proper finds Daniel with others of the Jewish captives in Babylon, where according to custom, the king had made choice of a number of the most promising of the captive youths to pass a three-years' course of education in the sciences, Babylon being at this time the center of learning. The object in this was no doubt two-fold: the Babylonian monarch thus attempted to associate with his empire the learning and skill of the world, and to promote a friendly feeling as between Babylon and the various countries over which it held sway, that foreign nations might feel the greater interest in Babylon as the center of the world-empire, and be the more contented with the laws and regulations which proceeded therefrom, knowing that some of their own nation stood before the king as his counsellors or secretaries—magicians, astrologers and wise men, as they were then called.

The choice of the four young Israelites was no doubt a subject of divine providence, and from their names we may infer they were all children of religious parents, the compounds of their names so signifying, as follows: Daniel, "*God is my Judge;*" Hananiah, "*God is gracious;*" Mishael, "*This is as God;*" Azariah, "*God is a helper.*" Thus did the Lord, overthrowing a nation for its wickedness, make special provision even in its captivity, for those of that nation who were faithful to him. In choosing these four Jews for the Babylonian college course the prince of the eunuchs, according to custom, gave them new names, to break their identity with their native homes and to establish an identity with the kingdom of Babylon; hence he named them Belteshazzar, Shadrach, Meshach and Abed-nego.

From the first Daniel seems to have been the specially favored of these favored four—he was favored of the Lord in that, while all four were specially blessed, his portion included visions and revelations; he was specially favored by the prince of the eunuchs who had these youths in charge, as we read, "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." (Vs. 9) We are not to understand that this favor both with God and man was something wholly outside of Daniel himself; on the contrary, it is proper for us to infer that by birth (heredity) and by natural training of godly parents Daniel had a noble, amiable, winsome character, which not only prepared him the better to be the Lord's mouthpiece, but which also made him moderate, discreet and amiable toward all with whom he had to do.

What a lesson is here, not only for young people, but also for parents! How necessary it is that those who seek divine service shall endeavor to attain to characteristics pleasing to God! And if any find themselves wholly without friends, how proper it is that they should suspect that some measure of the fault lies in themselves; and how proper it would be that all such should seek to cultivate amiability and suavity at the expense of everything except principle! Only Ishmael was to have the experience of every man's hand against him, and his hand against every man, and those who have Ishmael's experience have need to fear that they have Ishmael's disposition, and should forthwith diligently seek grace at the throne of mercy whereby to overcome ungainly qualities and idiosyncrasies.

It is only when we are hated because of our loyalty to the truth (directly or indirectly) that we are to take satisfaction therein, or to think that we are suffering for righteousness' sake. As the Apostle points out, some suffer as evildoers and as busy-bodies in other men's matters, or because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the Lord's Word counsels. (1 Pet. 4:15; Phil. 4:5; Jas. 1:5) We are not to forget, however, that rudeness, which is an element of selfishness, may be more quickly dispelled from the heart than from the life, and all should take encouragment from the thought that God, and his people who view matters from his standpoint, judge the sons of God not according to the flesh, but according to the spirit or intention of their minds, their hearts, and have patience with the weakness of the flesh, where there are evidences that the new mind is endeavoring to bring the flesh under its control.

Of these four Jewish companions, Daniel seems from the first to have been leader, and his leading seems to have been in the right direction. In a new land, under new conditions, a shallow character would be likely to be thoroughly spoiled. First, the fact of being chosen, even in the probationary sense, to be of the king's council was certainly a great honor; and the tendency to a shallow mind would have been toward vanity, bombast, pride, haughtiness, etc., qualities which would have hindered real progress in the school, and thus would have made him less likely to be the king's ultimate choice as counsellor; but still more important, it would have separated between him and God, for God resisteth the proud and showeth his favor to the humble.—1 Pet. 5:5.

Daniel might have said to himself, as some would have said,—I am now far from the land of Israel; I am identified with the Babylonish court, and I therefore may profitably forget and neglect the laws of God, and consider them as having been applicable to me only in my own country, and that here, far from the land of promise, I may do in all particulars as the better Babylonians do. But, on the contrary, Daniel very wisely resolved in his heart that, since his nation had been cut off from the land of promise because of disobedience to God, he would be ever careful to do those things which would be pleasing to the Almighty; and, as we shall see, he soon found a place for his new resolutions.

The portion of food provided for these college students by the king's command was good—far better, probably, than they had been used to previously;—nor was Daniel's mental objection to it instigated by self-denial, but wholly by religious duty. The Israelites, under their Law Covenant, were forbidden to eat certain articles of food in common use amongst other nations, for instance, swine's flesh, rabbit flesh, eels, oysters, etc., and indeed all flesh that was not killed by being allowed to bleed to death: for the Law specially forbade the use of blood under any circumstances or conditions. The food of the king's household was not prepared along these lines, and the young Hebrew perceived that he could not hope for any change in these respects, and he was too wise to even find fault with them. He saw rightly enough that the divine Law that was upon him as a Jew did not apply to Gentiles, and he made no efforts to interfere with the general arrangements.

Daniel's request, therefore, was a very simple one, *viz.*, that he be permitted to have a very plain and inexpensive diet, called "pulse," which no doubt was prepared as a part of the general household meal. If the request could be granted, no one would be specially inconvenienced, and yet Daniel would thus preserve himself from "defilement" under the terms of the Jewish Law. It would appear that Daniel's companions, influenced by his decision, joined with him in this request. The prince of the eunuchs, while desirous of favoring Daniel, feared his own position if, as he surmised, this simple diet would prove insufficient for the boys, and lead to a breakdown of their health during the period of study. But finally it was arranged with the melzar (or butler) that the matter of diet should be tested for ten days.

Here Daniel's faith in God showed itself. He was confident that, even tho such a diet might not be the most desirable in every respect, yet, inasmuch as it was the only course open to them whereby they could preserve themselves from violation of the divine Law, therefore God would specially supervene to the extent necessary, and in this, it seems, he was not disappointed. There is a lesson for all of the Lord's people here. It is our duty not only to study the Lord's will, but also to consider well the circumstances and the conditions which surround us, and to seek to adopt such a moderate course in life as would first of all have divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the Lord's supervising wisdom and providence.

When we read, "As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams," we are not to understand that this skill and learning was wholly miraculous, like the understanding in visions and dreams, which was to Daniel only. Rather, we are to judge that under what we might term natural laws four boys who had enough character to undertake such a course of self-denial for righteousness' sake would have also courage and strength of character in respect to all their affairs and studies. We are to surmise that their determination in this matter of their food, that they would rather deny themselves than violate God's Law, would mean to them a mental and moral discipline which

would be helpful to these young men in all the affairs of life.

And there is a lesson in this for every Christian. Many are inclined to think of the little things of life as being unimportant, but everyone who attains to any proficiency in any department of life surely learns that his attainments were in considerable degree the result of determined will-power, and that it is well-nigh impossible to be strong in will-power in respect to important things if lax and pliable in respect to things in general, even tho less important. Habit is a wonderful power, either for good or evil, and the boy or girl, the man or woman, who has not learned self-control in respect to little things, indeed all things, cannot expect to be able to exercise self-control upon the greatest and most important affairs merely.

In other words, applying this matter to Christians, we might say that he who wants to be an "overcomer" at all, must make the attempt all along the line on every point, great or small, where conscience and principle call for it. It is he who is faithful in things that are least who may be expected to be found faithful also in things that are greater: and this evidently is the Lord's view of this matter. From the Lord's standpoint, all of the affairs of this present life are little in comparison with the future things. Hence he is calling for "overcomers" whose general faithfulness to principle, even in small things, will give evidence of the *disposition*, the *character*, to which may be entrusted the great responsibilities of the kingdom glory, honor and immortality.—Luke 16:10; Matt. 25:23.

At the end of the three years' college course, when Daniel was seventeen, came the examination before the king, and as should have been expected, Daniel and his companions, faithful to the Lord, seeking first his will, were found to be far in advance of their companions, and were accepted to the king's council. We might draw a lesson here, without in any sense of the Word intimating that it was typified, for we do not so think. We might say that there is a certain correspondence as between the position of Daniel and his associates and the position occupied by all those who have been called of the Father to joint-heirship in the kingdom, with Jesus Christ our Lord. Not all who are called, nor all who undertake the course of training, have the promise of acceptance: on the contrary, many are called, few will be chosen. But the character of those who will be chosen in many respects corresponds to that of Daniel and his companions. Not all are leading spirits, as was Daniel, nor are all given to visions and revelations and interpretations, as was he; but all will have the same spirit of devotion to principles of righteousness, which devotion will be tested under divine providence, step by step, through the narrow way, as they seek to walk in the footsteps of him who set us an example—our Daniel, our Leader, our Lord Jesus. Let all, then, who have named the name of Christ, depart from iniquity, let all such be faithful: "Dare to be a Daniel."

Another thought is that clean spiritual provender is important to the Lord's flock, and that those who have come to a knowledge of the truth should abstain from all food that is defiled. If this shall seem to restrict the bill of spiritual fare, and the opportunities for mingling with the Babylonians at their table, it will have its compensating advantages nevertheless, for the Lord will bless to the spiritual good of his faithful ones even the plainest of spiritual blessings and opportunities. Let a test be made, after the manner of Daniel and his companions, and see whether or not those who feed upon the clean provender of the Lord's Word, and who reject the more sumptuous arrangement and defiled food of Babylon will not be fairer of countenance spiritually, even after a short test. But let us not suppose that anything would be gained by simply abstaining from the Babylonian portion and starving themselves spiritually. Whoever abstains from the popular and defiled supply must seek and use the simple and undefiled food which the Lord in his providence supplies, otherwise their last state of spiritual starvation will be worse than the first.

IN THE FIERY FURNACE

JULY 16.—DAN. 3:14-28.

"Our God, whom we serve, is able to deliver us."

Probably twenty years elapsed after Daniel and his companions reached Babylon in captivity before the scenes of this lesson were enacted. Meantime Daniel had been raised to a very high position in the empire, as king's counsellor, while his three companions had been made magistrates in the provinces of Babylon. We know that their prosperity did not tend to make them careless of their duties and responsibilities toward God, for otherwise they would not have been able to stand the severe test recounted in this lesson, and which proved a great blessing to them because of their fidelity to the Lord.

King Nebuchadnezzar just before this had won some great victories over surrounding nations—Egypt, Syria, etc.—as he had previously done with Judah, and as the Lord had predicted in the dream which Daniel had interpreted for the King, which showed the Babylonian Empire as the golden head of earthly dominion. His great success no doubt had tended to feelings of pride and a desire for display. Yet these were probably not the only motives which led to the program of the great festival in honor of his victories, and the erection of the great image which all were commanded to worship. Nebuchadnezzar's thought evidently was to unify his empire, and as a step in this direction he desired to unify the religious views and worship of the various peoples under his sway. In this his example was frequently followed subsequently, for all rulers have seemed to grasp the thought that man's mental organization is such that obedience can be best and most lastingly secured through the acquiescence of the religious organs of his mind. In other words, since man is a religious animal, no government of him can be secure and permanent which does not have, directly or indirectly, the support of his veneration. Hence it was that Nebuchadnezzar and others endeavored to associate the Creator and the king together in men's minds, that venerating the One they should respect and serve the other as his representative.

It was no doubt with a view to thus unifying the religious sentiments of his empire that this great feast was arranged, of which the very center of attraction was the great image which Nebuchadnezzar the king had set up. This image, with its pedestal, was ninety feet high and nine feet wide. It was of gold, probably either made hollow or on a base of clay cement. It was located in the Plain of Dura, about the center of the walled enclosure twenty-four miles square, known as the city of Babylon. As it is a level country, and as the structures were comparatively low, the image could probably be seen from every part of the great city.

The appointed time for the festival having come, leading representatives, judges, treasurers, governors, sheriffs, etc., from all the divisions of the empire, clad in the gorgeous garments of the East, were present. A great band had been prepared, composed of all the musical instruments popular at that period, and the command of the king had gone forth that when the musicians should play upon their instruments all the vast concourse of people, representatives of his whole empire, facing the image which he had set up, should fall down and worship it, and thus indicate their loyalty, not only to King Nebuchadnezzar, but also to his gods who had given him the wonderful victories which they were celebrating.

As magistrates of the empire, Shadrach, Meshach and Abed-nego were necessarily in the great throng, tho it is quite probable that they, representing different departments, may have been at a distance from each other, each surrounded by his secretaries, assistants, servants, etc. Undoubtedly the object of the festival was clearly discerned by these intelligent men, and the question arose before their minds respecting their duty to God and the conflict of this with the probable requirements of the king. It was a crucial test for them, for they knew that the king's powers were autocratic, and that to cross his will meant death in some form. Nevertheless, they decided that they must be true to God, whatever the cost. It might be that their refusal to prostrate themselves before the image would pass entirely unnoticed by others, or it might be that, even if noticed, the incident might never reach the ears of the king, but such circumstances could make no change in the matter of their duty; whatever others might do, they must not bow the knee to any but the true God. Daniel is omitted from mention here, possibly because, occupying a different position as one of the king's personal staff and household, his conduct would not come so directly in contrast with the general conduct.

Finally, the hour of trial came, when the great king of Babylon was recognized not only as civil but also as religious ruler, and the image which he had set up was worshiped by the various representatives of his empire—except Shadrach, Meshach and Abed-nego. Their neglect to bow was quickly brought to the attention of the king, for no doubt these, like all good men, had their enemies: some enemies through

jealousy and rivalry for the king's favor: other enemies because, perhaps, they had been interrupted or hindered in dishonest practices and contracts with the government. The matter seems to have astounded the king, and hence his inquiry, Is it true, can it be true? Surely, no sane men would be so foolhardy as to oppose my decree, and that in my very presence, and upon such a fete-day as this? Not waiting an answer as respects matters of the past, the king voluntarily proposed for them a fresh test of loyalty and submission, nothing doubting but that, now that the matter had come to his attention, they would be moved by fear, not only in respect to their degradation from office, but by the danger of death in the fiery furnace, to render prompt obedience.

Perhaps the king's mind shot a glance backward fifteen years, to the time when the God of the Hebrews, through Daniel, had told and interpreted his dream, a matter which none of the other gods of his wise men could do; and as tho he had this in mind, and wishing to impress the matter upon these three Hebrews who had dared to challenge his power, he made the boast. "Who is that God that shall deliver you out of my hands?" In his arrogance of mind and under the flush of his mighty victories over the greatest nations and mightiest kings, Nebuchadnezzar felt prepared to have a contest even with the unseen and to him unknown invisible powers. He would not be backed down in his own capital city; he would demonstrate his power to inflict a penalty, regardless of what any of the gods might do in retaliation. He would show that he, at all events, had the power in the present time, and in this respect at least was more powerful than any of the gods of whom he had knowledge.

The answer of the three Hebrews was a wise one; seeing from the king's mood that the discussion of the subject would be useless, they did not attempt to retaliate by threatening him with divine vengeance; neither did they attempt to convert the king to Judaism, knowing well that the provisions of the Jewish covenant were not for Gentiles. They simply responded that they were not anxious to avail themselves of the opportunity to argue the matter with the king. They assured him of their full confidence that their God was able to deliver them from the fiery furnace, and out of the hand or power of even the greatest king of the earth; but they answered, While our God is thus all-powerful we are not by any means certain that he will deliver us; nevertheless, "O king, be it known unto thee that we will not serve thy gods nor worship the golden image which thou hast set up."

Angered that his great festal day should be thus marred by even the slightest opposition to his will, the king did not wait to give another opportunity wherein the Hebrews might relent. He saw that it was useless, that they were men of character and determination, and he resolved that he would make an example of them before all the people. The form of his visage or his countenance changed toward these men; whereas once he had admired them, as amongst his ablest counsellors and magistrates, and an honor to his empire, now he hated them, as opponents whose course, if not interrupted, might introduce disorder into his empire, and lead to more or less sedition, if copied by others. In his rage he commanded that the furnace be heated seven times, or to its utmost capacity. The furnace, already heated for the occasion, may have been the one used in melting the gold for the image, and must have been of immense size.

Probably as a mark of his great authority, and to show that even the very greatest of his subjects were subordinate to his supreme authority, the king commanded that these three recalcitrant officials be cast into the fiery furnace by prominent officers of his army—no doubt to teach a lesson respecting the power of the army, and the willingness of its chief representatives to serve the king, as against everybody else.

The Hebrews, bound in their official garb, were evidently cast into the furnace from the top, because it is stated that they fell down bound, while the heat was so intense that it even killed those who cast them into the furnace, possibly by the inhalation of the flames, which might kill them instantly.

The king seemed to be having matters his own way, as usual; even the mighty God of the Hebrews had not delivered these men from his power. And yet the king was solicitous and eyed the furnace, and to his surprise beheld those who had been cast into the furnace bound, walking about free in the flames—seemingly uninjured. More than this, he saw a fourth person there, of most remarkable appearance, which caused the king to think and speak of him as one of the gods. No wonder he was astonished; he was evidently contending with a God of whose powers he had been ignorant.

Nebuchadnezzar showed himself to be a man of broad mind—in his acceptance to the Babylonian college of the brightest youths out of all the peoples taken captive; in his readiness to acknowledge the God of Daniel, when he had received the evidences of his power; so now, realizing that he had made a great mistake in attempting the destruction of three of his most eminent magistrates, and that he was thus defying the great God, Nebuchadnezzar was prompt to make acknowledgment, and approached the furnace, calling out, "Ye servants of the most high God, come forth and come hither." In the presence of the king's courtiers they came forth, and all beheld them that the fire had done them no injury, not even having singed their clothes or their hair. This was indeed a stupendous miracle, and doubtless was valuable in its influence, not only upon the Gentiles, but also upon the Hebrews residing throughout Babylon, who would thus hear of the power of Jehovah in delivering those faithful to him. Whether this had a bearing on the subject or not, we know well that, while idolatry had been one of the chief sins of the Israelites before this captivity, there was comparatively little of idolatry in its crude forms in that nation afterward.

Nebuchadnezzar's acknowledgment of the God of the Hebrews, who sent his messenger and delivered his servants that trusted in him, is very simple and very beautiful. He rejoiced in the noble character of these men, and at once made a decree "that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abed-nego shall be cut in pieces, and their houses shall be a dung-hill; because there is no other god that can deliver after this sort." And furthermore, he promoted these faithful men to still higher positions, for they had still more of his confidence respecting their integrity. Men who would thus hazard their lives for conscience' sake could be trusted in the most important positions.

It is not necessary that we determine this incident to have been a type and look for correspondencies to its every feature. Without so determining, the Lord's people may readily find in it many valuable lessons and suggestions. Not all of God's people are in such prominent positions as were these Hebrews: and not many have testings of exactly the same kind as were theirs, with a literal fiery furnace before their eyes. Nevertheless, there are trials before the Lord's people today that are fully as severe. Who will not agree that questions respecting a public acknowledgment of an idol and thus a public disavowal of the true God would be a point more quickly and more easily decided by nearly everyone than some of the subtle temptations of our day? For instance, various idols are set up all over Christendom, each of which, it is claimed, represents the true God, and each of which demands worship in honor and substance.

Babylon the literal was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic or symbolic Babylon "which reigneth over the kings of the earth" today. The provinces of Babylon today are the various civilized nations—really "kingdoms of this world;" but deluded into calling themselves and thinking themselves kingdoms of Christ—"Christendom." And parallels to the king and the image are also presented in Revelation—they are religious systems symbolically described as "the beast and his image."—Rev. 13:15-18.

Without at present examining the symbols in detail we note the fact that worship of this symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age: indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerfully influential religious systems (symbolized by the beast and his image) will be counted by the Lord as "overcomers" and be made his joint-heirs as members of his elect church.—See Rev. 20:4.

As already pointed out, the "beast" represents not Roman Catholics (the people) but the Roman Catholic *system*, as an institution: and the image represents not Protestants (the people) but the consolidation of Protestant *systems*, as an institution. We have pointed out* that the first step in the formation of this symbolic image of Papacy was taken in A. D. 1846 in the organization of the Evangelical Alliance, and that the second step must come shortly in an active *living* co-operation of Protestants as one system; and that this infusion of *life* will result from the Episcopal church or church of England joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance.

* MILLENNIAL DAWN, VOL III p 119

While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many, for "Churchianity" is more and more demanding reverence and support, and those who absolutely refuse to worship its images are already exposed to fiery trials;—social ostracism, and financial boycotts. Prominent amongst these is the Roman Catholic idol; that church sets itself as the representative of God, and demands worship, obedience and contribution to its funds. It is one of the most popular as well as one of the most arbitrary of idols. The Greek Catholic church is another idol: the Anglican is another; and the Lutheran, Methodist, Presbyterian, etc., etc., all similarly demand worship, obedience and revenue. They have "pooled their issues," to a certain extent, so as not to war upon each other's devotees, but they unite in warfare *against all who do not bow the knee to some such idol* (who reverence and worship *only* the Almighty God, and recognize his only begotten Son as the *only* Head and Lord of the true church, whose names are *only* written in heaven—not on earthly rolls of membership.)—See Heb. 12:23.

All who refuse to worship before any of these images are threatened with a fiery furnace of persecution, and the threat is generally carried out as thoroughly as circumstances will permit. In the "dark ages," when Papacy had a monopoly of the "church" business, it meant torture and the stake, as well as social ostracism. Today, under a higher enlightenment, and especially because of competition for worshipers, matters are not carried to the same extreme, thank God! Yet in many instances there are evidences that the same spirit prevails, merely restrained by changed circumstances and lack of power. Still, as many are witnesses, there are methods of torture which serve to intimidate many who would scorn to bow the knee to a literal visible idol. Thousands today are worshiping at the various shrines of Christendom who in their hearts long to be free from the sectarian bondage of fear—who fain would serve the Lord God only, had they the courage. And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abednego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed—boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord's declaration, say "*all manner* of evil against them falsely."—Matt. 5:11, 12.

But with these, as with the three Hebrews of our lesson, the chief trial is in connection with their faith; after they have taken a firm stand for the Lord and his truth they may indeed be bound and have their liberties of speech and of effort restrained, and they may indeed be cast into the fiery furnace, but nothing more than these things can be done to them. As soon as they have demonstrated their fidelity to God to this extent, their trials and troubles are turned into blessings and joys. As the form of the Son of God was seen with the Hebrews in the fiery furnace, so unseen, the Lord is present with those who trust him and who, because of faithfulness to him and to his Word, come into tribulation. How beautifully this is expressed in the familiar hymn,

> "When through fiery trials thy pathway shall lie,
> My grace all sufficient shall be thy supply;
> The flame shall not hurt thee, I only design
> Thy dross to consume, and thy gold to refine."

And sometimes even the worldly can realize that the Lord's people in the furnace of affliction are receiving a blessing, and sometimes thus our heavenly Father's name is glorified in the world, as in Nebuchadnezzar's experience. Sometimes the Lord's people who are bound, restrained of liberty to proclaim the truth, find, as did those Hebrews, that the fire burns the cords and sets them free, and really gives them larger opportunities to testify to the glory of our God than they could have had by any other course.

The Lord's providences vary, and it is not for his people to decide when shall come remarkable deliverances, and when they shall apparently be left entirely to the will of their enemies without any manifestation of divine favor on their behalf. Note, for instance, the fact that, while the Lord interposed to deliver these three Hebrews from the fiery furnace, he did not interpose to prevent the beheading of John the Baptist, altho of the latter it is specifically declared, "There hath not arisen a greater prophet than John the Baptist." We remember that, while Peter was delivered from prison by the angel of the Lord, James was not delivered, but was beheaded. We remember also that Paul's life was miraculously preserved on several occasions, and that the Apostle John, according to tradition, was once cast into a cauldron of boiling oil, but escaped uninjured, while on other occasions dire disaster came upon the Lord's faithful ones, and that quickly, as in the case of Stephen, who was stoned.

It is not, therefore, for us to predetermine what shall be the divine providence in respect to ourselves; we are to note the point of right and duty and to follow it regardless of consequences, trusting implicitly in the Lord. This lesson is most beautifully set forth in the language of the three Hebrews, who declared to King Nebuchadnezzar that their God was entirely capable of delivering them from his power, but that, whether he chose to do so or not, they would not violate their conscience. It is just such characters that the Lord is seeking for, and it is in order to their development and testing that multiform evil is now permitted to have sway.

While such testings have been in progress to a considerable extent throughout this entire Gospel age, the Scriptures clearly indicate to us that in some special sense all of the Lord's people will be tested in the "harvest" or closing time of this age. Our Lord speaks of it, likening our Christian faith to a house, and represents the trials in the end of this age as a great storm which will beat upon every house, with the result that all that are founded upon the rock will stand, and all founded upon the sand will collapse. The Apostle Peter speaks of this trial-time, saying, "Think it not strange concerning the fiery trial which shall try you, as tho some strange thing happened unto you." (1 Pet. 4:12) We are to expect a testing in the end of this age, just as there was a testing of the Jewish nominal church in the end of its age. As in that testing in the end of this age, just as there was a testing of the "wheat" from the "chaff," so here the separating will be complete between the "wheat" and the "tares," as our Lord declares. (Matt. 13:24-30) Throughout the age the "wheat" and the "tares," by divine arrangement, have been permitted to grow side by side; but in the "harvest" the separation must occur, that the "wheat" may be "garnered," received to the kingdom

The Apostle Paul, also, speaks of this time of fiery trial, and, likening the faith and works of a zealous Christian to a house built of gold, silver and precious stones, he declares that the fire of this day, in the end of this age, shall try every man's work of what sort it is, and shall consume all but the genuine faith and character structures. (1 Cor. 3:11-15) But we are to remember that such loyal characters grow not suddenly, in a few hours or days—mushroom-like,—but are progressive developments, fine-grained and strong like the olive-tree.

Looking back, we cannot doubt that the step of self-denial recorded in our previous lesson,—taken for conscience' sake by the Hebrews,—had much to do with the development in them of the staunch characters illustrated in this lesson. Likewise we who have become "new creatures," reckonedly, in Christ, know that we are to be tested (if our testing has not already commenced), and should realize that only as we practice self-denials in the little things of life, and mortify (deaden) the natural cravings of our flesh in respect to food, clothing, conduct, etc., will we become strong spiritually and be able to "overcome."

Many deal slackly with themselves in respect to little violations of their consecration vow, saying,—"What's the use" of such carefulness and so different a life from that of the world in general? Ah! there is great use in it, for victories in little things prepare for greater victories and make them possible: and on the contrary, surrender to the will of the flesh in the little things means sure defeat in the warfare as a whole. Let us remember the maxim laid down by our Great Teacher—that he that is faithful in the things that are least will be faithful also in the things which are great. And this is the operation of a law, whose operations may be discerned in all the affairs of life.

Our Lord expresses the same thought, saying,—To him that hath (used) shall be given (more), and from him that hath not (used) shall be taken away that which he hath. If we start on a Christian life ever so weak in the flesh and weak in spirit, we will find that faithfulness in the little things will bring increasing strength in the Lord and in the power of his might. But it is in vain that we pray, "Lord, Lord," and hope for great victories and the "crown of rejoicing," if we fail to do our best to conquer in the little affairs of daily life. In other words, our testing is in progress from the moment of our consecration, and the little trials are but preparations for greater ones which, when faithfully attained, we will be able to reckon with the Apostle as light afflictions which are but for a moment, and which are working out for us a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

The answer of the Hebrews to Nebuchadnezzar,—"Our

God whom we *serve*," is worthy of note. They not only acknowledged God and worshiped him, but they additionally *served* him, according as they had opportunity. And so it will be found to-day: those who have the necessary strength of character to refuse to worship human institutions and thereby to "suffer the loss of all things," counting them but as loss and dross, that they may win Christ and be found finally complete in him, as members of his glorified body, and joint-heirs in his kingdom, not only practice self-denials, but gladly serve and confess the Lord in their daily life. Rightly appreciated, a profession of love for the Lord would always be a profession of service to his cause. Whoever is not rendering some service to our King in the present time of multiplied opportunities has at very most the "lukewarm" love that is offensive to the Master.—Rev. 2:4; 3:16.

Let us resolve, dear brethren, as did the three Hebrews of this lesson, that we will worship and serve only the Lord our God—that we will neither worship nor serve sectarianism, in any of its many forms, nor mammon, with its many enticements and rewards, nor fame, nor friends, nor self. God "seeketh such to worship him as worship him in spirit and in truth." is the declaration of our Lord and Head.—John 4:23, 24.

WEIGHED IN THE BALANCES

JULY 23.—DAN. 5:17-31.

"God is the Judge."—Psa. 75:7.

Nebuchadnezzar's kingdom, altho very prosperous, and wealthy by the gathering of the spoils of centuries from the great surrounding nations, was of short duration. Secular history mentions the father of Nebuchadnezzar as the founder of new Babylonia, and quite a number of Bible students have thus been misled to reckon the "Times of the Gentiles" as beginning before Nebuchadnezzar's time in the days of Nabopolasser. But while it is doubtless true that that monarch was prominently identified with the organization of Babylonia, the "Times of the Gentiles" could not have begun in his day, because God still had his own typical kingdom in the earth, as represented by the Jews—down until Zedekiah's captivity to Nebuchadnezzar, 606 B. C. We should remember that the "Times of the Gentiles" merely means the times or years in which the world's affairs are delivered over to Gentile supremacy, between the time of the removal of God's typical kingdom and the time of the establishment of the Millennial kingdom, October, 1914.* This Bible view of the matter is further confirmed by the fact that the ruins of Babylon show the name of Nebuchadnezzar on the bricks of the principal palaces, and thus give evidence that it was under his administration that the empire reached its zenith, or became, in the language of the dream, the golden head of the image, which represented Gentile dominion.—Dan. 2:38.

Secular history seems to give the name of Nabonidus, as king of Babylon, at the time of its fall, but the Scriptures make no mention of this name, giving us instead Belshazzar, denominating him the son of Nebuchadnezzar. Two explanations are possible: Belshazzar may have been the son of Nabonidus and the grandson of Nebuchadnezzar, or Nabonidus may have been his original name, and Belshazzar a name adopted when he assumed the office of king; or reversely, Belshazzar may have been his original name, and the one by which Daniel and the people at home would speak of him, while Nabonidus may have been the name he assumed officially as king. At all events the name that appears on the tablets is Nabonidus, while the name which Daniel gives repeatedly is Belshazzar, a name of the same signification as that given to Daniel, who was called Belteshazzar, both words signifying "Favored of God." We can safely hold to the Scriptural account, assured that time will justify our confidence in this, as it has done in other matters.

At the time of our lesson, Babylon, the capital city of Babylonia, was the most wonderful city in the world. The following observations respecting it are from the pens of others. "Nebuchadnezzar converted his capital, Babylon, into one of the most magnificent and beautiful cities of antiquity." "Herodotus, who visited it about B. C. 450 [nearly a century after the date covered by our lesson], while its walls and buildings were still perfect, describes it as forming a square of nearly fourteen miles on each side." "The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad. A hundred gates, with their great posts, leaves and sills of brass, and their bars of iron, permitted entrance to the city." "Such a city was never seen before, and was the work of Nebuchadnezzar. The bricks marked with his name, and the inscriptions which he wrote, being hidden in the ruins, have now come forth from their grave as witnesses to the truth of God's Word." "In those days Babylon was the metropolis of the world, the center of commerce, art and wisdom." "The great plain on which it lay, a Paradise of fertility and cultivation, was interested by countless canals, both small and great, serving alike for irrigation and navigation." "Babylon was a university city. The wealth of the world poured into the coffers of the Babylonian merchants."

Such wealth and prosperity were likely to beget luxurious ease on the part of the Babylonians, as they also excited the cupidity and ambition of enemies. Accordingly, the Medes and Persians had consolidated; and their army under Cyrus for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was supposed any army could enforce. So great was the confidence of the king of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast would seem to have been in the nature of a boast in the greatness of Babylon; and as tho to emphasize his power and to remind his nobles and lords of how none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

In the midst of the revelry of the feast, the king, his counsellors and lords were astonished to see a part of a hand writing certain fiery letters upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the king's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. Even if they had deciphered the letters and words, they had no interpretation to offer, because from their standpoint any other meaning than the true meaning would have been more reasonable; nothing would have seemed further from the truth to Babylon's wise men than the message which these miraculously written words conveyed. The king was greatly disappointed, but his mother came to his assistance, informing him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed, and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years of age, as an officer of the kingdom doubtless resided in one of the palace buildings near by, and in response to the king's command he stood before them. The king, realizing the importance of the message, manifested his anxiety by offering, first to the astrologers, and now to Daniel, a great reward for the interpretation—to be robed in royal purple, with a royal golden chain as insignia of rank, and to be third in dignity and power in the empire. The first thing in the lesson which strikes us is the nobility of God's servant, in renouncing all claim to these gifts as a reward for the service of interpreting God's message. "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known the interpretation."

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouth-pieces of the Lord, and speak forth his Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammeled in speaking words of truth and soberness which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the king for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the king to such an extent that it might have warped his judgment, or have weakened his expression of the Lord's message. And the king in turn would have felt that, having paid for the information, it should be a smooth, favorable message. And just so it is with some of the Lord's true servants in mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reasons of having received honors and robes,

* See MILLENNIAL DAWN, VOL I, Chap. 13; VOL. II, Chap 4

and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean epoch. They are bound by the chain of gold around their necks.—Rev. 3:14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear. He recounted to the king his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded him of how pride had been his father's downfall, resulting in his degradation to bestial conditions for seven times (seven years —corresponding to the seven times, *i. e.*, 2520 years, of Gentile domination). He reminded Belshazzar of how in the end his father had acknowledged the God of heaven as the real ruler amongst men, and then he charged home to the king that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service, to profane them in the worship and glorification of idols—"gods of silver, gold, brass, iron, wood and stone, which see not nor hear nor know." He pointed out to the king that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life—Acts 17:28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

By thus kindly but plainly showing the king the truth, the Prophet prepared the way for the exposition of the fateful words—"Mene, Mene, Tekel, Upharsin." **Mene* was repeated twice, probably for the sake of emphasis—Numbered! Numbered!—the limit of the time of your dominion has expired. *Tekel*—short weight, lacking. *Peres* signifies divided, and its plural form, *Upharsin*, gives the thought of broken or crushed into pieces—destroyed. Nothing in the word *peres* signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the Medo-Persian kingdom, and he also knew that they were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the king and his lords were unaware, so that the fulfilment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally as impregnable as the three-hundred-foot wall. Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded; consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzar was slain, and the new empire of Medo-Persia was inaugurated—"without fighting," as the tablets declare. Thus did great Babylon fall suddenly—"in one hour."

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between literal Babylon and mystic Babylon, and when studying the account of the fall of literal Babylon his attention is naturally drawn also to the foretold fall of mystic Babylon in the end of this age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah.—See Rev. 16:19-18:24.

* See issue Jan. 1, 1919, p 15, letter, "A Remarkable Confirmation."

It will be noticed, further, that, as literal Babylon sat upon the literal River Euphrates, so mystic Babylon is said to sit upon the waters, peoples. It should be noticed, also, that as the literal city was captured by the diversion of the literal waters, so symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16:12, it is foretold, shall be "dried up—that the way of the kings of the East might be prepared."

The kings of the East, or kings from the sunrising, are, we understand, the kings of Christ's kingdom, who are also priests—the body of Christ, the royal priesthood. "Thou hast made us unto our God kings and priests, and we shall reign on the earth." From this standpoint of view, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, "Our Father . . . . thy kingdom come, thy will be done on earth as it is done in heaven."

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name Cyrus, signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ,—"The Sun of Righteousness shall arise with healing in his beams." Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44:28) the Lord speaks of Cyrus as his shepherd, who would lead back Israel, and again (45:1-14) he calls him his anointed, saying, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by name; I have surnamed thee, tho thou has not known me." In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, *viz.*, the Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates and destroying symbolic Babylon, and delivering spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates under the sixth vial of the "day of wrath:" and the fall of Babylon under the seventh vial, resulting in the liberty of all of God's people from the thraldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting: mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon: likewise, mystic Babylon never was spiritual Israel, tho for a long time spiritual Israel has been in captivity to mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking his great power as earth's new king will set free all of the Lord's people—and in advance he sends the message to those who have ears to hear, saying, "Babylon the great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, *my* people, that *ye* be not partakers of *her* sins, and that *ye* receive not of *her* plagues." —Rev. 18:2-4.

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent not only the precious truths of divine revelation, but also the Lord's consecrated people—the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these is of course problematical, but in any case we remember that those consecrated vessels were all highly honored, and restored to the Temple by Cyrus, and likewise we know that not only the truths of divine revelation will all be cared for by our Lord, but also that all that are his shall be glorified in the spiritual temple which he will rear shortly.

VIEWS FROM THE WATCH TOWER

"The powers of the heavens shall be shaken," said our Lord; and all whose eyes are open can see the great shaking now in progress in the symbolic ecclesiastical "heavens" of the present time. How its stars are falling!*

Rev. Burt Estes Howard, formerly of the First Presbyterian Church of Cleveland, Ohio, but latterly of the First Presbyterian Church of Los Angeles, Cal., and now resigned with the intention of becoming a professor at Stanford University (the richest university in the world), declares his present position of disbelief as follows:

"Do I believe in the inspiration of the Bible, in the resurrection of Jesus and in the virginity of Mary? No, I cannot say that I do.

"My ideas have changed regarding nearly all of the generally accepted religious tenets. My beliefs have not changed suddenly, but in the slow course of the last half dozen years. Simple faith in the Scriptures has given way to an irresistible belief in what is called higher criticism in religious thought.

"I believe that Christ was born of woman, like the rest of us.

"But I regard these matters as non-essential. The necessity of believing them is not apparent to me. I know there are many honest preachers who think they believe these dogmas.

"The Old Testament is largely an historical work. There can be no question as to the Bible's power for elevating and uplifting humanity. But one does not have necessarily to believe in the miracles to feel and profit by this power.

"My whole aim in preaching has been to stimulate my people to the truest practical life. The good life is not necessarily the religious life."

SECULAR JOURNALS TO THE RESCUE

As there were Gentiles who exhibited great faith in our Lord at his first advent, while the scribes and Pharisees and Doctors of the Jews disbelieved and scoffed, so now it is gratifying to note the zeal of a few secular journals in the defense of the Bible, while so many of the professed ministers of the Gospel are repudiating it. Discussing the trend of the high ones in the church nominal, toward infidelity—called "higher criticism," evolution, etc.,—The Atlanta *Constitution* says:

"The manifestations of unbelief in the pulpit have become so frequent and so notorious that a well-conducted newspaper cannot fail to take note, if only as a part of the phenomena of the time. Those of our readers who have access only to a few of the newspapers of the day would be astonished if we had room in these columns to present even one-half of the manifestations of unbelief that have become visible as the result of the encouragement and support which Dr. Briggs and his views have received.

"Already various pulpit imitators of Dr. Briggs are boldly avowing the conclusions to which the higher criticism leads. For instance, here is a professor in the Chicago Theological Seminary declaring that it is not necessary for Christians to believe in the miraculous birth of Christ; that such belief is not necessarily a part of the Christian creed. This professor takes the ground that the statements of the apostles on this matter are not revelations at all. Commenting on the Saviour's words in the seventeenth chapter of John, this Chicago professor of theology calmly remarks: 'This is scarcely the utterance of one who was conscious of being the Messiah sent from God, but the preëxistence which is involved is ideal.'

"We need not say that *The Constitution* prints this shameful, scandalous and blasphemous statement, not to horrify decent men and women, but to show how accurate were its predictions with respect to the purport and tendency of the higher criticism. Its whole aim is to tear down and undo, to uproot and destroy, the faith that has served the purposes of Christendom for nearly nineteen hundred years. Since we have quoted the sacrilegious teachings of a professor in the Chicago Theological Seminary, we cannot do better than to quote the remarks of Dr. Adams, editor of *The Advance*. 'The Congregationalists may put up with loose views on the atonement, but you may rest assured [he was talking to a reporter] that they will never endure a man who denies the miraculous birth and the preëxistence in heaven of Jesus Christ.'

"Apparently these are the words of an indignant man, and yet how far is the journey from 'loose views on the *atonement*' to a denial of the miraculous birth and the preëxistence of the Saviour?

"The pretentiousness of the higher criticism could not be more powerfully set forth than its claim to be 'scientific.' No word in our English vocabulary has come to have a cheaper or a more insignificant meaning. It has been tossed to and fro between theorists and cranks until its primary significance has been lost and it stands for any wild or absurd conclusion that the disordered mind of man is capable of conceiving.

"Let it be understood that there is no objection anywhere to earnest and orderly investigations into the history and evolution of the books of the Bible. So long as such investigations are set on foot by men well enough equipped for the purpose and are not undertaken for the purpose of proving a theory already conceived, they are well enough. Let it be understood, also, that there is no claim among Christians anywhere that the translations of the Bible are free from error, or that the letter-press is inerrant; these are the work of man, and man's work is necessarily defective at some point or other.

"The claim that is made, and the claim that *The Constitution* upholds, is that the books of the Bible, of the Old as well as the New Testament, are divinely inspired; that to prove one or a dozen to be myths or fables is to tear down the whole scheme of salvation; and that the promise and the fulfilment are so intimately connected in the scheme of salvation that to prove one false is to prove the other a fraud. This is shown by comparing the conclusions of Dr. Briggs with the declarations of Dr. George H. Gilbert, the theological professor at Chicago. Dr. Briggs says that the Bible is made up of myths, fables, fairy tales, poems and fictitious narratives. The Chicago man is sure that the world is to be saved, if saved at all, by an Eastern philosopher who was not a Messiah, but a gifted idealist. This is the logical conclusion of Briggism, and this is why Robert Ingersoll regards Briggs as a modern hero.

"Dr. Briggs and those who are hurrying his doctrines to their logical conclusions have nothing to offer in the place of the Bible they are destroying; no hope to hold out to those whose faith they are trying to undermine. In place of our Lord and Saviour of whom the prophets tell, and to whom the apostles bear witness, they do not even offer us Mahomet, nor Brahma, nor Confucius. What then? Why, so far as the higher criticism is concerned, we have no choice but between Robert Ingersoll and the devil!"

WHAT LEARNED COLLEGE PROFESSORS ARE PREPARING AS A SUBSTITUTE FOR THE BIBLE

While Satan's arts are beguiling some from faith in the Bible, he realizes the need of a substitute, and is rapidly pushing forward his "seducing spirits and doctrines of devils." (1 Tim. 4:1) Theosophy, Christian Science (falsely so-called) and Spiritism are being advanced and exploited in various ways, through influential channels. Recently the New York and Boston journals of largest circulation have printed columns of matter, profusely illustrated, detailing the tests applied to Spiritism by Prof. Hodgson, representative of the English Society for Psychical research, Prof. James Hyslop of Columbia College, and Prof. James of Harvard College. We extract as follows:

"Noted Scientist of Columbia Says He Could Not Have Been Deceived—His Proof of Immortality

"'I have had in all seventeen sittings with Mrs. Piper,' said Dr. Hyslop. 'She had no possible means of knowing who I am. In not a single incident did she tell me facts connected only with my own memory. They were common as well with the memory of persons now dead.

"'Now that this was not fraud is proved by this statement of Prof. James, of Harvard, in the *Psychological Review:* "Dr. Hodgson considers that the hypothesis of fraud cannot be seriously entertained." I agree with him thoroughly and absolutely.'

"Will Tell All in a Year

"'I shall be ready to lay my case completely before the world in just about a year. By that time I hope to organize a body of scientific men to examine my facts, and to get enough money to endow a fund to break down the frauds bound to spring up.'

"Prof. Hyslop is generally regarded by his associates in the faculty at Columbia as a sound-minded, painstaking and an especially keen scientific man.

"Butler's Faith in Hyslop

"Prof. Nicholas Murray Butler, Dean of the Faculty of Philosophy and an expert psychologist, yesterday expressed the greatest confidence in Prof. Hyslop.

"'The fact,' said he, 'that he has gone at the matter in the most extreme spirit of skepticism, and is supported in his research by such men as Dr. James, of Harvard, and Dr. Hodgson, of Boston, leads me to believe that he would not make

* MILLENNIAL DAWN, VOL. IV, Chap. 12.

any statement which is not well grounded on scientific facts.

"'The field he has investigated is one that cannot be ignored. These occurrences need explanation, and that is what Dr. Hyslop is doing for them.'

"Dr. Franz, an assistant in the Department of Psychology, also asserted the trustworthiness of Prof. Hyslop's opinions."

Alas! poor Babylon, her lords and her teachers, in whom she has trusted, are leading on to the ditch of Infidelity, and fulfilling our Lord's prediction—"When the Son of Man cometh, shall he find *the* faith on the earth?" He will evidently find only a "little flock" walking in the light of his Word.

How opportune seems the booklet—*What say the Scriptures about Spiritualism?** All friends of the truth should have some of these on hand to loan—as helping hands to assist our "brethren" to escape this snare of the adversary.

* Supplied at fifty cents per doz.; 10 cents each.

PRESS TOWARD THE MARK!

"Forgetting those things which are behind, and reaching forth unto those things which are before."—Phil. 3:13.

Tho disappointments, keenly felt,
Have traced care on thy brow;
Tho hopes have perished that have caused
Thy heart in grief to bow;
Tho friends have failed thee whom thou loved,
And foes with wicked dart
Have drawn the cruel bow of scorn
To pierce thy breaking heart:

Be vigilant, be strong, be true,
And quit thee like a man;
Be diligent God's will to know—
Submissive to his plan;
Heed not the counseling of men,
E'en tho in love 'tis given,
(Shortsighted it is apt to be,
And lead thee far from heaven.)

But ready be to follow Christ,
Wherever he may lead;
To voice of stranger hearken not,
But to *his* voice give heed.
Through evil or through good report
Undaunted follow on;
Your feet will never find a path,
But there your Lord has gone.

And what if men may look askance
And sneer and laugh and scorn?
You'll never feel a pang of pain,
But that your Lord has borne;
The trials of this present life
Are not to be compared
To glory we shall share with him,
Whose sufferings we have shared.

HATTIE HENDERSON.

QUESTIONS AND ANSWERS

Question. Please give, for the benefit of others as well as myself, brief explanations of the following Scriptures: Matt. 10:10, 1 Cor 9:7-14; 1 Thes. 2:6; Gal. 6:6; 2 Thes. 3:8-10.

Answer.—We reply to your questions as follows:

Matt. 10:10.—This instruction was to the twelve apostles sent forth to announce the kingdom. It was not a general instruction for all time, but particular to the occasion. It is not applicable to the present time. The object in sending them forth in this dependent manner was largely at least to teach the apostles the lesson of the Lord's full ability to care for them under all circumstances and conditions, and they learned the lesson. Subsequently the apostles acted very differently; the Apostle Paul, for instance, making tents, etc., and their change of course was under the Lord's direction.—See Luke 22:35, 36.

1 Cor. 9:7-18.—We understand the Apostle here to teach that it is the privilege of the church to support those who are giving their entire time to the ministry of the Gospel, as was the Apostle Paul, and as some are doing now. But this does not seem to us to imply that all the elders in all the churches were supported without doing any manual labor themselves. So far as we have any knowledge of the matter, the elders generally, as the Apostle expresses it, took the oversight of the local congregations, not for filthy lucre's sake, but of a ready mind—of a desire to serve the flock.—1 Pet. 5:2.

The Apostle's case, and that of others who did a like service, was different, and yet he did not demand support, and if it was not voluntarily rendered, he made tents, or otherwise labored with his hands, understanding that to be the will of God concerning his course—that he should not make request for support or any carnal things. This he explains in the very verses under consideration.—See verses 15-18.

It would seem to be a feature of the divine law that whoever has received a spiritual blessing must make some sacrifice of an earthly kind, and thus show his appreciation of the spiritual favor received of the Lord, if he would grow in grace, knowledge and love. While therefore we deprecate everything akin to money-begging, and carefully avoid it in our columns, we do believe most sincerely that those who will receive the greatest blessing at the Lord's hands are those who are using their means in the spread of the truth—to the extent of their ability, if that be only two mites, as in the case of the poor widow. The salvation purchased at the high cost of our dear Redeemer's life is offered free, and the Lord refuses to permit any to pay for it, but he does not refuse to permit us to testify our love and appreciation of his grace by little self-denials. On the contrary, he appreciates these, and causes his face to shine and his spiritual blessings to fall upon those who take delight in devoting themselves and their substance to his service and the service of his cause, the service of his people. On the contrary, those who have never learned the blessedness of giving are informed that "The Lord loveth a cheerful giver;" and those who have not the love which leads them to respond with gratitude have not the condition of heart which the Lord loves, will not grow in grace and, because of the cultivation of the spirit of selfishness, instead of the spirit of benevolence, such are apt to grow cold, indifferent, and to fail to make their calling and election sure. "The liberal soul shall be made fat."—Prov. 11:25.

1 Thes. 2:6.—This is in harmony with the foregoing. In justice the Apostle might have said to those to whom he had brought the glad tidings: You owe to me, as the servant of God, more than you will ever be able to pay in the present life, and it is as little as you can do to care for my temporal necessities to the extent of your ability. But the Gospel message is not given along the lines of justice, but along the lines of love and compassion, and hence the Apostle was careful not to mention these things when with the church (tho after he had gone from them he thought it his duty to write as we have seen to the church at Corinth, setting forth the facts). When with the Lord's people he neither coveted their silver and gold, nor asked for it or their praise, but was gentle and loving, "even as a nurse cherisheth her children: being so affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us, for ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God."—Verses 7-9.

Gal. 6:6.—This injunction, "Let him that is taught in the Word communicate unto him that teacheth in all good things," might properly be understood to mean that the taught were to support the teachers; and yet just as reasonably we might understand it to mean that those receiving instruction should not fear to communicate to the better instructed teaching-brother any thought that they might have respecting the Lord's word of grace. Nothing in the connection would seem to imply of necessity that it meant to communicate in carnal things: the good things with equal propriety might be considered good spiritual things. However, even if it were clear that this referred to temporal good things, we are to bear in mind that the Apostle did not impress this upon the church on his own behalf, for he was not with them at this time. Very evidently he never spoke in such a strain when with the church, and when his words might be understood to mean a personal appeal for money, for charity, for support.

2 Thes. 3:8-10. "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power [authority, as the appointed apostles of the Lord, to demand support], but to make ourselves an ensample unto you to follow us. For even when we were with you this we commanded you, that if any should not work, neither should he eat."

It would appear from this that it was never the Apostle's thought, nor the meaning of any of the types or instructions of the Word of God, that a clergy class should be created or should create itself, and abstain from work and insist upon being supported in comparative idleness. Any such interpretation would evidently be contrary to the example of the Apostle, as above stated.

It may be sometimes difficult to draw the line on questions of this kind, which have two sides. The only safe way is to seek the mind of the Lord, and on the one hand to cultivate generosity and restrain selfishness, and on the other hand to give needed assistance to ministers of the truth, without doing anything to encourage them in idleness, which is a foe both to truth and to grace.

DANIEL IN THE DEN OF LIONS

JULY 30.—DAN. 6:10-23.

"The Lord is thy keeper."—Psa. 121.5.

Nothing gives us a higher opinion of the kings of ancient times, their willingness to recognize character and merit wherever it might be found, than does the record furnished in the Book of Daniel. If we were surprised at Nebuchadnezzar's impartial treatment of his captives, in the selection of Daniel and his companions, and their education and advancement in the kingdom; if we were surprised that the king so greatly honored Daniel for the interpretation of a dream; if we were surprised that, when convinced that Shadrach, Meshach and Abed-nego were servants of the true God, Nebuchadnezzar gave them still higher positions in the empire; and if we were surprised that Belshazzar took no offense at Daniel's interpretation of the writing on the wall, but highly honored and rewarded him for his faithful, plain, outspoken words—we are still more surprised to find that King Darius of the Medes and Persians, so far from destroying all the rulers of Babylon, including Daniel, apparently spared all except the king alive, and gave Daniel a very high position in the empire. We may reasonably assume that, altho God's providence was in the matter of Daniel's preferment, nevertheless, there was some creditable generosity in those heathen kings, as well as some natural ability and good quality manifested by the Prophet Daniel.

As one of the three presidents of the empire, and having charge over a hundred and twenty of its provinces, Daniel stood in the way of many who sought office, and, as a man of unimpeachable character, no doubt he stood in the way of many schemes for the plundering of the treasury; for such public plundering and dishonesty, said to be very general throughout Eastern countries today, was probably so then to a large extent. For these selfish reasons, Daniel was sure to have a host of secret enemies, who sought his downfall. From the narrative we might suppose that these enemies, many of whom would be prominent in official life, had watched in vain to find any real cause of complaint, and that they finally concluded that if fault would be found at all, it must be on account of his religion.

How this reminds us of the Apostle's testimony, "All that will live godly in Christ Jesus shall suffer persecution," and again, our Lord's words, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you'" (2 Tim. 3.12; John 15:19) Even where there are no selfish motives to impel the persecution, there is ever present the distinction between "light" and "darkness:" and the fact noticed by all is mentioned by our Lord—that all who are themselves of the darkness hate the light and all who walk in the light. (John 3:19-21) Some one has truly said, "Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Every effort will be made to injure his character, to drag him into the mire, and to make it appear that he is no better than those who assail him. Envy is sharper than a serpent's tooth, and deadlier than the poison of asps."

Shakespeare has truly said:

"Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny."

"That thou art blamed shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good, slander doth yet approve
Thy worth the greater."

Sometimes we speak of the snares that are laid for the feet of God's servants as fixed by Satan, their great adversary, and this may be so, at least by supervision, and yet apparently there are some so fully imbued with the spirit of their "father, the devil," that his nefarious schemes and plots seem to come quite naturally to them. And thus it was with Daniel's enemies who sought his ruin. Very skilfully they counseled with the king respecting the necessity that the people should recognize him as a god, and urged this as essential to the enforcement of obedience to the king's commands amongst his new subjects. The theory of the empire was that the king's person was specially possessed by Ormuzd, the deity of the empire, that his word was therefore representatively the word of that god, and that therefore all of his decrees were infallible and inviolable, even by himself. Taking advantage of this law of the Medes and Persians, that no decree could be altered or abrogated, these plotters succeeded in having the king set apart thirty days in which it should be a crime to offer a petition or worship to any other person or god save to Darius himself.

We are not to suppose that the king had so false an idea of his own personal consequence, nor that these his officers entertained the view that he was an infallible god: rather, it was a matter which they suggested as a piece of statecraft, a fraud upon the people, justified, in their perverted judgments, by the greater peace and security from the prevalence of such a superstitious reverence for the king and his laws. The false reasoning was of the Jesuitical sort, which says, An evil or a falsehood is justified if beneficial results are hoped for: the same false principle which operates in the minds of many intelligent preachers who, while thoroughly disbelieving in the doctrine of eternal torment themselves, countenance and encourage, or at least do not discourage, a belief in the falsehood on the part of their hearers; hoping that the prevalent superstition on the subject may prove a restraint upon the masses.

Having obtained the king's signature to the new law, the conspirators exulted in the thought that Daniel at last was in their grasp, and already practically destroyed. They seem to have known the man's character so well as not to doubt that he would be faithful to his religious convictions, and thus furnish them all the opportunity desired for his apprehension. And it was so. After the matter was proclaimed as law, as having had the king's signet, Daniel worshiped as before, kneeling three times a day before the Lord in prayer, thanksgiving and supplication—with his windows open toward Jerusalem, his expectations bright with hope in the Lord's promises, and especially with the thought that now the seventy years of Jerusalem's desolation were about fulfilled, and that very soon Cyrus, according to the prophecy, would become king, and send back the covenanted people to the land of promise.

We are not informed why Daniel had adopted a habit of private worship in so public a manner as to be generally known to the people—a manner so different from that which the Lord commended to the household of faith of this Gospel age, saying, "When thou prayest, enter into thy closet [secret apartment], and when thou hast shut thy door, pray to the Father which is in secret." (Matt. 6:6) Quite probably the custom of Babylon was such as to make Daniel's more open course the reasonable and proper one. Possibly all worship was more or less public or visible, and for Daniel to have worshiped in secret might have been misunderstood to mean that he did not worship at all; while to worship as he did, not before an idol, but with his face toward Jerusalem, the typical city of God, the great King, and its Temple, the typical habitation of God the great King, would be his standing confession of God before the various nationalities of Babylon, including his own people, the Jews, who would need just such an illustration of faithfulness to the true God and separation from idolatry.

Daniel was not satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of this Gospel age, and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings. Our judgment is that it is impossible for any Christian to maintain a proper consistent walk in life, and to build up such a character and faith structure as are represented by the Apostle as composed of "gold, silver and precious stones," without prayer; more than this, without regularity in prayer—we would almost be inclined to say, without *kneeling* in prayer: and we believe

that the experiences and testimonies of the truest and best of the Lord's people who have ever lived will corroborate this.

One of the points of the adversary's attack, surest to have a baneful influence, is along this line. When the Lord's people become overcharged with the cares of this life, instead of realizing their danger and seeking the help of the Lord to order the affairs of life differently, the suggestion comes that they are too weary to pray, or that another time will be more favorable: or perhaps they are so fully engrossed that reverence and acknowledgment to the Lord, from whom cometh every good and perfect gift, is entirely forgotten: or perhaps sin lieth at the door, and they seek not to think of the Lord, and therefore avoid the throne of grace: or perhaps coldness has come in from some other cause, and the Lord seems afar off, and prayer becomes a mere formality and is by and by abandoned. The child of God who is in a proper condition of heart-harmony will desire to commune with his Creator—not only to hear his Word, but also to offer thanksgiving and worship; as surely as he will desire natural food and drink for the sustenance of his natural body. Whoever has not this experience should seek it; and, according to our Lord's promise, he that seeketh findeth, and to him that knocketh it shall be opened.

According to a preconcerted arrangement, the conspirators assembled themselves at the proper time to be witnesses of Daniel's devotion to the true God, and then proceeded to the king to announce that the first one to disobey his decree, and therefore to come under its punishment, was the aged, honored and trusted President of a hundred and twenty provinces of the empire, Daniel. The king was sorely displeased with himself: evidently he had not thought of Daniel, and of the possibility of such results following his decree. He had been advised to make it, it had seemed to flatter him, he had yielded to the urgent representations of the supposedly well-intentioned and wise men; and now he discerned that he had been deliberately led into a trap for the very purpose of destroying his most valued counselor, of whom, evidently, he had not thought to ask advice before signing the decree.

The King sought every possible way to make void the decree or to excuse Daniel from its penalty; but the conspirators were close at hand with arguments to prove that such a course would be contrary to the usages of the nation, would mean the undermining of the authority of the king and the loss of confidence in his decrees by the people; and he found no escape from his dilemma: his counselors even seemed to threaten the stability of his throne themselves, assuring him that "no decree *may* be changed." Finally the king commanded that Daniel be brought and cast into the den of lions; expressing to Daniel, however, the hope, "May thy God, whom thou servest continually, deliver thee." The exemplary conduct of Daniel, previously and at this time, had its effect upon the king, as expressed by the word, "*continually.*" He had confidence that God was with Daniel, and that the God whom Daniel so sincerely worshiped and so intelligently trusted, must be more powerful than all other gods. Such should be the lesson of every Christian life, one which would testify not only to his own character and faithfulness to God, but one also which would testify to the good character and faithfulness of the God whom he worships.

The conspirators were bent on having matters thoroughly accomplished, and hence the stone (which covered the den and was probably fastened to its place with an iron bar) was doubly sealed with wax, to prove that it was not tampered with—one seal was the king's, the other that of the lords of the empire, who were amongst the conspirators, so that there might be no subsequent alteration of the conditions or delivery of Daniel during the night. If the lions were not very hungry at the moment Daniel was first cast in, it was reckoned that they would certainly become so before morning. How the hearts of these evil men longed for the death of a good man, who had done them no injury—except as his life may have been a living epistle, contradictory to theirs, or as he may have thwarted some of their efforts to do evil!

It is very much to the king's honor that we read that he was so troubled in mind that he could not sleep, but spent the night fasting, and very early in the morning made haste to the den to see whether or not Daniel's God had delivered him. So amongst the friends and neighbors of a true Christian are some who know and appreciate God only as they know and appreciate the Christian character.

The king's words, as he approached the den, were a wonderful tribute to Daniel's faithfulness as a servant of God. "Is thy God whom thou servest continually able to deliver thee from the lions?" The king here associated, and that properly, Daniel's faithful service to God with his hope respecting God's faithfulness to Daniel. And this reminds us of the words of the Apostle (1 John 3:22), "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."—Compare John 8:29.

The heart of Darius was glad as he heard Daniel's voice saluting him, assuring him of his safety; and he at once caused him to be delivered from the den. Daniel expressed one reason for the Lord's deliverance, in the words, "Before him innocency was found in me—as also before thee, O king, have I done no hurt." We note the fact that haughtiness and bravado are wholly lacking in the prophet's announcement of the great favor of God manifested on his behalf. There is a lesson here which many of the Lord's people need to learn; namely, that having done their part, they are not to boast of it, nor to parade their sanctity, nor to speak exultingly of the results, as though they were of their own achievement, but are simply, like Daniel, to give the glory to God.

The expression, "God hath sent his angel, and hath shut the lions' mouths," need not be understood literally to signify that an angel was personally present and literally prevented the lions from opening their mouths; for though such a course would be entirely possible, we are to understand the term, angel, in a general way to signify any power or agency which God might employ, and the expression, "shutting of the lions' mouths," would simply signify that they had been restrained from doing violence to Daniel. Nor would we question that an angel of the Lord could have been with Daniel, and kept him company in the den, if such were the will of God; but the presence or absence of an angel was not essential to the divine protection granted.

Not many of the Lord's people are cast into dens of literal lions, and yet at times quite a good many of them have had experiences which strongly resemble this—as for instance, the Apostle Paul, in recounting his experiences, mentions perils of waters, perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, and caps the climax in the specification of "perils amongst *false brethren.*" (2 Cor. 11:26) It is possible for human mouths to do us more harm than the mouths of brute beasts; the Apostle James points this out when he says: "Behold, how small a fire enkindles a great forest! And the tongue is a fire in the world of unrighteousness. The tongue is established among our members as the one which defiles the whole body and sets on fire the course of life, and it is enkindled of Gehenna; for every species, both of wild beasts and of birds and of reptiles and of sea-creatures, is tamable and has been tamed by the human race; but the tongue of men no man is able to subdue. It is an irrestrainable evil, full of death-producing poison."—James 3:6-8.

As God's providence was over Daniel, permitting him to come under the power of natural wild beasts, and making this a test of his fidelity to God and to principles of righteousness, so the Lord's providence sometimes permits his faithful ones to be exposed to the venom and malice and hate and misrepresentation and slander of human tongues, far more vicious and far more terrible every way than the wild beasts of the jungle, which can harm but for a moment. Nevertheless, as the Lord was able to deliver Daniel, he is not less able to send his angel (his providences) to shut the mouths of those who would do injury to his people. They may gnash upon them with their teeth, as the lions may have been permitted to do to Daniel, to test his faith in the Lord; yet we are to remember that all things are subject to him with whom we have to do, and whose service we have entered through vows of consecration.

In some instances it may please the Lord to grant a wonderful deliverance, as in the case of Daniel, while in other instances the providential dealings may result otherwise, as for instance in Stephen's case: his plain but kind statement of the truth to his Jewish brethren "cut them to the heart," and "they *gnashed on him with their teeth,* and cried out with a loud voice and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him. . . . And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." But even in such a case the victory was with the Lord's servant, of whom we read, "But he, being full of the holy Spirit, looked up steadfastly into heaven and saw the glory of God." And the record further is that Stephen, in the midst of such persecution, had the peace of God which passeth all understanding, to such an extent that his face was "as the face of an angel"—serene, calm, unperturbed.—Acts 6:15; 7:54-60.

The Scriptural record is that after Daniel's deliverance King Darius caused all the conspirators to be cast into the den of lions, and that thus they were all destroyed. Josephus adds

something from tradition, to the effect that, when Daniel was delivered the conspirators claimed that his preservation was due to the fact that some one had fed the lions before he was cast into the den, and that the king undertook to demonstrate the matter by having the lions liberally fed, and then casting into the den those conspirators, who were speedily devoured.

This reminds us of how Haman was hanged upon the very gallows he had prepared for Mordecai. The Psalmist seems to speak of it as a principle associated with the divine government, that those who dig pits for others are likely to fall therein themselves. (Psa. 7:15, 16; 9:15, 16) And who has not observed that those who gnash upon others with the tongue of scandal and falsehood, envy and malice, are likely in the end to be injured by the very falsehood and bitter words wherewith they seek to injure others? There is a law of retribution at work, in accordance with which a recompense of evil is dealt out to all evil-doers, either in the present life or in the life to come.

THE NEW HEART

AUG. 6.—EZEK. 36:25-36.

"A new heart also will I give you."

Ezekiel wrote the words of our lesson in Babylon. They are not to be esteemed as merely the exhortations of a preacher, although they do partake of this quality: they are more than this—a prophecy by the Lord respecting his future favors toward Israel. The context preceding reviews Israel's situation—the people in a foreign land, and their own Land of Promise a desolate wilderness because of their sinful neglect of their great King Jehovah, and of their covenant promises as his adopted people. While the Prophet's words declare a future recovery, not only as possible, but as sure to be accomplished, they nevertheless indicate certain changed conditions as necessary to such a recovery: it would not only be necessary for them to abandon idolatry, but they must obtain a new heart, a new mind, a new disposition, favorable to God and righteousness, ere such an abandonment of idolatry and sin would be permanent.

The Prophet does not here declare the time at which this new heart would be given to the people. He merely points out to them the necessity for such a new heart and the blessings of the Lord that would result from such a harmony with him; and tells them, "I will yet for this be inquired of by the house of Israel to do it for them."—Verse 37.

As a matter of fact, this new condition of heart was not attained by Israel on their release by Cyrus from the captivity in Babylon. Although only a limited number, who had a respect for God and who trusted in the promises made to the fathers, had sufficient interest in the Holy Land to avail themselves of the proclamation made by Cyrus and to return to Palestine, and although we might say that by means of this captivity the Lord had sifted out of Israel the idolatrous and unfaithful majority, we still cannot say that those who returned with Ezra and Nehemiah enjoyed the new heart condition which the Lord stipulated through the Prophet was essential to a full reception of his favor.

While, so far as we know, gross forms of idolatry never prevailed in Israel after the return from captivity in Babylon, we nevertheless know that the more refined forms of idolatry continually existed amongst them, as amongst other civilized nations who do not bow to wood and stone, gold and silver—an idolatry of wealth, an idolatry of self, an idolatry of Judaism, prevailed amongst them, and they never attained the condition specified in this lesson. They did not get the new heart and right spirit; they did not get rid of the stony heart; they did not walk in the Lord's statutes and judgments, nor do them; they did not dwell in the land, but were cast out of it because of the stony character of their hearts, in the rejection and crucifixion of Messiah; and they who were called God's people were cast off, and are not called his people now; and they have not been prospered, but have been in fiery trials in the midst of their enemies, scattered amongst all nations from then until the present time. Nor have they yet loathed themselves, their iniquities and their abominations, nor been ashamed and confounded; nor is the desolate land tilled, and as the garden of Eden. Quite the contrary of all this is the truth.

What shall we say, then? Was Ezekiel a false prophet, or has God failed of accomplishing his good purposes toward Israel because of the weakness of their flesh and the hardness of their hearts? God forbid! On the contrary, we are to understand that the prophecy of this lesson belongs to a future time—to the Millennial day; and that whatever signs there are at the present time of the return of divine favor toward fleshly Israel and toward the land of promise are evidences that the time for the fulfilment of this prophecy is near at hand.

In corroboration of this position we cite Romans 11:25-32. Here the Apostle Paul shows that Israel after the flesh, not having zealously inquired for the new heart and the right spirit, not having sought it of the Lord, was unprepared in heart to receive Messiah, and instead with wicked hands crucified him. The Apostle shows us that, as a result, only a remnant was gathered out of Israel to be of the "bride" class, and that the nation as a whole stumbled into blindness, darkness, for a time determined of the Father—until the election to the "bride" class should be completed from among the Gentiles Then, the Apostle assures us, Israel's blindness shall be turned away; they shall all be saved from that blindness. "For this is my covenant unto them, when I shall take away their sins."

It is this covenant of the Lord to Israel to take away their sins and to give them new hearts and right dispositions that is referred to in our lesson, and we look for the fulfilment with longing anticipation—realizing, as the Apostle points out, that Israel's recovery from blindness will mean nothing less than life from the dead; for if that nation, after crucifying Messiah, and being blind to the fulfilment of the prophecies made to their fathers, shall finally be awakened to see the Lord, and look upon him whom they have pierced, and shall have the spirit of prayer and of supplication poured upon them by the Lord's providential dealing, it will be a miracle similar to the causing of a dead person to live. And if God's mercy will thus be extended toward those who sinned most egregiously, and who crucified his Son, it will mean also the extending of divine mercy to all the families of the earth, according to the statement of the various promises.

More than this, the fulfilment of God's promise mentioned by the Apostle, "So all Israel shall be saved [recovered from blindness]" will not mean *merely* a figurative awakening of the dead: it will mean *also* a literal awakening of the dead; because many of "all Israel," millions of them, have gone down into actual death, and before they could be made the recipients of the favors of this promise, they must be awakened from the sleep of death. And likewise also the promises to the remainder of mankind are similarly brought before the eye of faith by such faithfulness toward Israel; for instance, the promise that all the families of the earth shall be blessed through the Seed of Abraham must include not only those who will be living at the time of Messiah's second advent and the establishment of his Millennial kingdom, but must include also all that are in the graves "who shall hear the voice of the Son of Man and come forth" to a trial for life, secured by the great ransom sacrifice.

The sprinkling of clean water would seem to signify the application of the truth: and this perhaps had some fulfilment in those who returned from the Babylonian captivity—it was the truth, the influence of the promises made to the fathers, that affected the hearts of those who were disposed to return—in all only a remnant of fifty-five thousand out of seven millions. The influence of these promises served to separate them from their previous filthiness of idolatry. Had they earnestly gone forward seeking to realize the lengths and breadths of the divine will, they might have been ready in due time, at the first advent of our Lord, to have received the new heart; but they did not do so, hence that feature of the promise (not failing on account of their failure) carries forward more than eighteen hundred years, and becomes applicable at the second advent. Meantime a new nation, a holy nation, a royal priesthood, a peculiar people, is sought and found by the Lord to be the spiritual seed of Abraham and to obtain the greatest blessings—the heavenly.—Rom. 9:30-33; 11:26-32.

But we will look down into the future and see what the fulfilment of this prophecy will mean to fleshly Israel, to whom it was made, and to whom it still pertains, because, as the Apostle declares, the gifts and callings of God are things of which he does not repent.

We are not to understand that the removal of the stony heart and the giving of the new heart of flesh will be an instantaneous work or a miraculous work. The Apostle explains the method by which the Lord will do this great thing for Israel, saying, "The Deliverer shall come out of Zion [the church of this Gospel age] and shall turn away ungodliness from Jacob;

for this is my covenant with them [Jacob, fleshly Israel]." God has appointed a day for thus blessing Israel and ultimately blessing all the families of the earth—it is a thousand-year day, the Millennial day, but in it Israel's opportunity will come first. Israel is probably as much, and probably no more, affected with the stony heart condition than other nations. A hard or stony heart represents a selfish condition of mind and sentiment. This hardening process is a result of the fall, and through heredity and practice affects all of Adam's posterity. The stony heart condition is one of self-will as opposed to divine will; of self-gratification as opposed to righteousness; a love of self which hinders the love of God with all the heart, mind, soul and strength, and a love of the neighbor as oneself. The stony heart condition means "me," "my," "mine," "right if I can, wrong if I must."

The breaking up of this stony heart condition, other Scriptures show us, will be accomplished to a considerable degree by the trouble (political, ecclesiastical, financial and social) which will come upon the whole world in the "day of wrath," which is just before us; and this is particularly emphasized in the Scriptures as also being "the day of Jacob's trouble—but he shall be saved out of it." (Jer. 30:7) All men will come to appreciate better than they now do or ever have done in the past that the law of selfishness under which the whole world has been operating for this long time is an unjust law, and one which must ultimately work injury to all. Indeed, the great time of trouble will itself be the grand display of the ultimate tendencies of selfishness with all the brakes and restraints removed. It will speedily work the utter wreck of the highest development of human civilization. Apparently, natural Israel will be the first amongst the nations who will pass through this experience to learn the lesson, and to begin to seek after the new heart, renewed in righteousness and true submission to divine instruction.

The breaking of the stony hearts will come through the afflictions of the "day of wrath," but the transformation of those hearts into hearts of flesh will be more gradual. It will be accomplished by instructions in righteousness; for the glorified church, with Christ its Head, will be the great prophet or teacher of mankind, and fleshly Israel (their past experiences in many respects serving as a preparation) will speedily become associates in the reformation work. Indeed, all mankind then coming into harmony with the kingdom will be counted as Israelites—children of the true Israel of God—Christ. All such will be counted as "children of Abraham," who as a type of God is the "father of the faithful" with one seed (the heavenly, Christ and the church) as the stars of heaven, and another (faithful fleshly Israelites from all peoples, kindreds and tongues) as the sand by the seashore.—Gen. 22:17.

The promise of "hearts of flesh" or restored human perfection shows out strongly in contrast with the Lord's provision for the church of this Gospel age, which is not to receive human perfection, desirable as that will be, but instead are to become every whit new creatures in Christ Jesus: begotten of the spirit through the Word of truth, they will be in the resurrection born of the spirit to perfect spiritual conditions. The Lord's provision for the world of mankind, described as "hearts of flesh," conveys the thought of restitution, the image and likeness of God, to tender, gentle, sympathetic *human* or earthly conditions, very good, very acceptable to the Creator. Adam's disobedience resulted in the hardening of his heart in sin and selfishness, during the centuries of his degradation, outcast from divine favor as an alien, stranger, foreigner and enemy of God.

God's proposition to give them "a heart of flesh" signifies, therefore, the bringing of fleshly Israel back to the original condition proper to perfect manhood; and the method by which this softening and restitution of the heart sentiments shall be accomplished will involve a new *will*, a new *mind*, a new *disposition*, called in the text "a new spirit." This must really come first, before the new heart condition can be attained, and the new spirit, the new disposition, will be induced by the new view of matters which will then be clearly set before Israel and the world.

The difficulty at the present time is that Satan, the god of this world, deceives mankind into viewing evil things as desirable, and good things as undesirable: he puts light for darkness, darkness for light; and as the Scriptures declare, the whole world is at present blinded and deceived by him. (2 Cor. 4:4; Rev. 20:3) When in due time the Lord's Anointed shall take the kingdom authority, purchased with his own precious blood, it will be for the very purpose of scattering the darkness with which "the prince of darkness" has blinded mankind. And not only is the new King designated the true Light, but his kingdom also is styled the kingdom of sunshine when it is declared, "The Sun of Righteousness shall arise with healing in his beams."—Mal 4:2.

It should not be necessary to offer argument, either from facts or Scripture, to show that this Sun of Righteousness did not arise at the first advent, nor during "the dark ages," and that even at the second coming of the King there will be a night-time, and he will come "as a thief in the night" for his bride. (1 Thes. 5:2) Nor should it be necessary to prove that throughout the entire Gospel age the world has walked in darkness, while the Lord's people have only walked in the light by reason of having his Word as a lamp to their feet, a lantern to their foosteps. (Psa. 119:105) The promise held out before the church, and before fleshly Israel, and before the world, is —"The morning cometh;" and the additional assurance is given to the church, Zion, that "The Lord shall help her *early* in the morning." (Isa. 21:12; Psa. 46:5) Her deliverance shall come first, and then she "shall shine forth as the sun in the kingdom of the Father." (Matt. 13:43) Then will come the blessing upon fleshly Israel and the message to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" and ultimately this light of the New Jerusalem, reflected from the earthly Jerusalem, shall enlighten all the families of the earth, with the light of the knowledge of God, in Jesus Christ our Lord.

The promise that the Lord would put his spirit within them, and cause them to walk in his statutes and keep his decrees and do them, is in full accord with the foregoing. This does not refer to spiritual Israel, altho spiritual Israel has a somewhat similar experience in advance, as we shall shortly show. This putting of the Lord's spirit, the spirit of righteousness, the spirit of truth, the spirit of love, upon fleshly Israel (and similarly upon all the families of the earth), is abundantly stated in the Scriptures to be distinctly separate from the pouring out of the Pentecostal blessing upon the church, the "little flock," the bride of Christ, during this age, and before the Sun of Righteousness arises, of which Sun of Righteousness these shall form a part.

For instance, note the prophecy by Joel (2:28, 29) that this promise of the holy Spirit is of two parts. One outpouring of God's Spirit upon his servants and hand-maidens ("new creatures in Christ") has already had its fulfilment throughout this Gospel age: the other promise, that God would pour out his Spirit upon all flesh, still awaits fulfilment, and will be accomplished after the overcoming church has been glorified and the blessing of all the families of the earth has begun. The matter is covered slightly from the attention of the ordinary reader by reason of the outpouring upon the church being mentioned last.

This same outpouring of the holy Spirit upon fleshly Israel is referred to by the Prophet Zechariah, and directly applied to the end of this age. In connection with telling how the Lord would at his second advent make himself known to Israel, and that they should look upon him whom they pierced, and mourn for him, the explicit statement is, "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication."—Zech. 12:10.

The spirit of the Lord, the holy Spirit, is the spirit of the truth, and when the truth shall be made known to Israel and mankind, with that truth will go its spirit, its influence, its power to correct the heart and life, and to bring it into accord with God. For then, in the light of the truth, many will see God's character and plan in Christ as "the desire of all nations," and the great King himself as the one "altogether lovely." And the positive declaration is that all who will not hear (obey) that great Teacher—Prophet, Priest and King—shall be cut off from amongst his people in the second death. —Acts 3:23.

In connection with these transformations of heart and will, will come the blessing which the Lord promised upon the earth. It shall yield its increase; the wilderness shall blossom as the rose, and the whole earth shall become a Paradise of God. The beginning of these blessings will be with Israel, and thus all the Gentiles shall have not only the lessons of the Scriptures for their instruction in righteousness, but also the illustration of divine providence operating on behalf of those who are influenced by the truth and its spirit. Thus will be fulfilled the declaration, "This land that was desolate is become like the garden of Eden."—Ezek. 36:35.

While the Scriptures keep distinctly separate the nation of fleshly Israel and the new nation, Spiritual Israel, nevertheless, under divine providence, fleshly Israel was in many respects made a lesson, a type, an illustration, for Spiritual Israel; so that the Apostle could declare that many of the **things done for fleshly Israel were *shadows* of better things coming afterward for Spiritual Israel. Yet these are shadows**

only to those who discern them, and are profitable only to those who avail themselves of them.—Heb. 8:5.

The Scriptures point out to us that the new heart condition is essential also to spiritual Israel; that all who would be in harmony with the Lord must first get free from idols, and be separated to the Lord God; and that then they must inquire of the Lord that he may do for them the good things of his promise—working in them both to will and to do of his good pleasure. As the death of Christ was the turning point of fleshly Israel (Dives), and led them into blindness and trouble, so also it was the turning point or beginning of favor to spiritual Israel (Lazarus carried to Abraham's bosom)—the poor, the humble, acknowledging themselves to be sinners, were freely cleansed through the merits of Christ's sacrifice and made acceptable as the children of Abraham. This class, from the day of Pentecost to the present, have presented themselves in turn, fully and unreservedly to the Lord; to have his will, his spirit, renewed in them, and such have indeed received a newness of spirit, a newness of heart. But the new heart is not with them a heart of flesh, for they are begotten unto the high calling, to be children and heirs of God, joined in heirship with Jesus Christ their Lord—to partake of the divine nature, which already is reckoned as being begun in them through the begetting by the spirit of adoption. It is for these to remember that in order to develop in the spirit they must walk in the spirit, in the Lord's foosteps, observing to the best of their ability the law of the spirit of life in Christ Jesus—that thus they may be transformed by the renewing of their minds (wills) and be enabled to prove the good, the perfect, the acceptable will of God; and thus faithfully doing, to be ultimately received of him into all the exceeding glories promised to the new creatures in Christ, and to be joint-heirs with him in the great work of blessing Israel and the world through the Millennial kingdom.—Rom. 12:2; 8:17.

THE VISION OF DRY BONES

AUG. 13.—EZEK. 37:1-14.

"I will put my spirit within you."—Ezek. 36:27.

The Scripture of this lesson is frequently more or less of a confusion to the Lord's people, even after they have learned with considerable clearness what the Apostle Paul so positively declares—that the body sown in corruption, planted in death, is not the body which shall be in the resurrection; that the bones, sinews and flesh which go to corruption have nothing whatever to do with the resurrection body, which the Lord will provide. In examining this subject heretofore we have seen that the Apostle's statement is not only backed by his inspiration, but also that it is reasonable, logical: that one atom of matter is no more valuable or necessary than another in the great work of restitution which shall be accomplished in the world's resurrection. We have seen that the human body in corruption becomes food for plant life, producing apples, acorns, etc., which in turn become food for man and the lower animals, so that the atoms of matter composing a human body are continually changing, and in centuries would pass through many changes. We have seen, too, that this process of change progresses while we still live, so that science declares that a complete change in the human organism is effected every seven years. The atoms of matter which compose a man's body at the moment of his death are no more precious, valuable or necessary to the future body than were the atoms sloughed off through the natural channels during previous years. The important thing, the thing which God has promised shall have a resurrection, is the *being*, the *soul:* that in the resurrection God will give it a body as pleaseth him—to each kind of seed his own kind of body—to the natural man a natural, human body, through restitution; to the new creature in Christ a new spiritual body, according to divine promise.

The passage of Scripture under consideration was addressed by the Lord through the Prophet to fleshly Israel, then in captivity in Babylon. The dry bones represented the Israelites themselves. As a people they had lost heart, lost hope, and said, "Our strength is dried, and our hope is lost, we are cut off from our parts"—from all tribal and national union. If they looked at their present condition, they were strangers in a strange land, foreigners, without opportunity for patriotic feelings; if they looked backward, and remembered divine intervention on their behalf, their deliverance from Egypt, their favor as a nation under David and Solomon, etc., they could think of these only as bygones, lost blessings and opportunities; if they looked forward, they could see no possible hope of their ever again becoming a nation; and as for all the great expectations which they had once entertained respecting their nation, as God's favored people, and the heir of the promises made to Abraham, that they should rule and bless all the families of the earth—these hopes were dead, they were gone, they could have nothing of this kind in the future. The condition of Israel, scattered throughout Babylonia, was indeed well illustrated by the dry bones of the vision.

The hand (power) of the Lord was upon Ezekiel, causing him to see this vision—he was not literally transported to any literal valley of dry bones. In the vision he was caused to pass amongst the dry bones, that he might get a full view of the situation, as they lay strewn all over the valley, very dry. Then the Lord's explanation comes, that these dry bones are, or represent, the whole house of Israel. They did not represent merely the two tribes which went last into captivity, nor merely the ten tribes which went earlier, but the whole house of Israel, the twelve tribes. They were no longer to be considered as two distinct nations, as they had considered themselves for the preceding four hundred years. They were to understand that in divine providence they were henceforth a reunited nation, and the reunion is pictured in this same chapter (verses 15-22) by the miraculous uniting of two sticks into one in the hand of the Prophet.

And it was so: from the time Cyrus gave his decree that all the children of Israel should go free, and might return, if they chose, to their own land, the division into two nations was no longer recognized. The people that returned, though chiefly of the tribe of Judah, represented all of the various tribes who had faith in the Lord's promises, and desired to return to Palestine. The name Israel was applied to the returned and restored people, not only for the more than five centuries preceding our Lord's first advent, but also they were so recognized by our Lord in all of his ministry, and by the apostles in all of their writings, which constitute the New Testament. There are no ten lost tribes which some well-meaning but deluded people continually refer to, and seem to rest their hopes in, as instead of the hope set before us in the Gospel.

The Lord propounds the question, Is it possible that any vitality could ever come into these dry bones? Is there hope for the scattered people of Israel who not only in heart but in voice said, We are scattered, and no longer a homogeneous people, we are mixed and blended with our captors, who are heathen, in business, social and marriage relationships—there is no hope of a restored nation of Israel?

The Prophet, with quick confidence in the Almighty, refers the question back to God, as suggesting that any hope there could possibly be of a reorganization of Israel must come from God—could be looked for from no other quarter.

The Lord directed Ezekiel to prophesy, that is, to declare the divine message, and the divine message was a foretelling of the things which would, under divine providence, come to pass. The message to be declared was that God had the power and would exercise it, by which these who were dead, and dried as respected their national hopes, would be gradually revived, would gradually become one homogeneous people, a nation in their own land. It would not be done suddenly, but gradually, and that through attention to the divine message, which the Prophet was delivering. First the dried and hopeless ones would come together, then they would begin to unite one to the other, and gradually assume a national existence, and finally would be infused with the spirit of the Lord, as the breath or energy of national life, begotten of faith in the promises, and would stand again a nation.

The people's hopes, which were thus dead, were represented by the Lord as buried in the various provinces of Babylonia, and hence this figure is combined with the figure of the dry bones, and the Lord sends the message, "Behold, O my people, I will open your graves, and cause you to come out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord." As a further part of this symbolic picture the Prophet is in vision shown the process by which the dry bones would be gathered, reorganized and revivified. He says there was "a noise and a shaking." The *Revised Version*, apparently with propriety, renders this, "thunder and an earthquake" Following this demonstration the bones came together.

Undoubtedly one thing which contributed to Israel's despair was the mightiness of the empire which had taken them captive. Babylonia at that time was the most gigantic empire ever known amongst men. Her overthrow seemed impossible, and escape from her power not to be thought of. The thunder and great earthquake of the figure doubtless represented the com-

motions incident to the fall of Babylon and the transfer of the empire to the Medes and Persians. As a result of this the hopes of Israel in the divine promises began to revive, and shortly they were delivered.

While recognizing this primary fulfilment of the prophecy, we are not to forget the secondary fulfilment on a much larger scale, which is in progress at the present time. The withered hopes of Israel, scattered throughout the provinces of Babylonia, cut off from their parts, from one another, from tribal union and from national cohesion, was only a foreshadowing of the more general scattering of that nation among all the nations of the civilized world (mystic Babylon) during this Gospel age. With the vast majority all hopes of the fulfilment of the Abrahamic promise had died, had withered away, and had no more vitality than a dry bone. But now, in the end of this Gospel age, the due time has come for these dry bones, scattered all over mystic Babylon, to be gathered part to part, rehabilitated and revivified with hope in the promises made to the fathers. The great noise is the "seventh trumpet," which has begun to sound; the earthquake is the coming great revolution in which mystic Babylon will fall before the great Prince whom Cyrus in a measure prefigured. Meantime, as we look at the dry bones of Israel, we perceive that they already are in movement, that they are already drawing near one to another and organizing as "Zionists" with a view to national reorganization and a return to the land of promise. Probably the hopes of the Israelites began to revive as soon as they learned that the army of Cyrus had begun the conquest of Babylon, and so now the hopes of Israel are reviving as they witness the march of events, and realize that a great day of trouble is coming upon the nations of Christendom. Their hopes will more and more go out toward Palestine and national reorganization, as the troubles of the day of wrath draw near.

A lesson might also be drawn from this Scripture for spiritual Israelites. We are to remember that spiritual Israel also was permitted to go down into Babylon to be swallowed up of worldliness, as represented in our Lord's parable of the wheat-field, choked by the "tares." The field has really become a tare-field, although nominally called a wheat-field, because the promises are to the "wheat." For centuries the "Gospel of the Kingdom," which our Lord declared was the good seed which he sowed (Matt. 13:37-42), has been lost sight of, and kingdom hopes have lost their vitality, and the many promises of the Scriptures, relating to the kingdom of God, joint-heirship with Christ and a future blessing of the world, have become dead hopes, dead promises; and so far as these promises are concerned spiritual Israel has been cut off from its parts and mixed with the Babylonians, and has become interested in the hopes of Babylon rather than in the kingdom of God, in which all the original hopes and promises centered and flourished.

But now, in the end of this age, the time has come for God to call his people out of Babylon, and the voice of a greater than Cyrus is heard by those who have ears to hear, saying, "Babylon is fallen, is fallen! . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:2-4) In connection with this message there is a commotion amongst the dry bones, amongst those who are Israelites indeed, whose hopes in the kingdom had perished, and the kingdom hopes are revived and the promises of God as related thereto are becoming more distinct. Nevertheless, we are not to expect that the "tare" class, the Babylonians, are represented in the movement of the dry bones but merely the truly consecrated Israelites indeed. The Babylonians would be interested on the other side of the question —interested in perpetuating the greatness of Babylon, and in continuing the bondage of the true Israelites.

Nor do the kingdom hopes relate merely to the living. The organization of the Lord's faithful will not only include the gathering of the living, but also the gathering of all the members of the body of Christ, for "the dead in Christ shall rise first, and [then] we which are alive and remain shall be caught away together with them, to a meeting of the Lord in the air" —in spiritual power. So many as are able to do so should apply to themselves this feature of this lesson and exert themselves to be of those who shall now shortly be organized as the "body of Christ," "the Seed of Abraham," the kingdom of God, to bless the world.

INTERESTING LETTERS

DEAR BROTHER RUSSELL:—I thank God earnestly and reverently for the DAWNS and TOWERS, and that my understanding has been opened to receive and see the truth. When the "key" is applied, how beautifully the Scriptures open and reveal God's wonderful plan. In the June number of the TOWER you speak of dispensing truth to others, that in feeding we are fed. I know that to be true, and have verified it on more than one occasion. Will you please send some free tracts to be given out in a Dawn Circle for Bible Study that I am trying to get started in a neighboring town?

I often wonder, Brother Russell, if you can read thoughts. Several times when I have been studying over certain points and could not quite determine what was right, the next WATCH TOWER would have a full explanation of the very subject I had been studying. Is it the holy Spirit that impresses your mind with the truth that puzzles others? It seems so. May the Lord bless the recent effort made here and your labors wherever they may be!

Yours in the fellowship of Christ. J. M. S.—*Ohio.*

[REPLY.—The EDITOR does not possess the gift of mind-reading, but our present Lord does, and undoubtedly in this "harvest" time, specially, he is watching over the interests of all those who are truly his. He knows exactly what kind of provender his "sheep" need, and according to promise provides "meat in due season for the household of faith."

Very many have made similar observations respecting the opportuneness of certain expositions which have appeared in the WATCH TOWER. We can only account for such repeated coincidences by acknowledging the Lord's knowledge and providential care, and we rejoice in the thought that he does take supervision of our humble efforts, to direct them and bless them in his service. Nevertheless, we are far from claiming any direct or plenary inspiration. We believe, however, that there are many ways in which the Lord can guide those who are anxious to serve him, without directly inspiring or in any manner interfering with their free agency. A careful examination of the subject leads us to the conclusion that the Lord providentially shapes our course so as to give us such personal experiences in life as will bring us to his Word for comfort and instruction in righteousness; and thus he permits us to sympathize with the experiences and questionings of his people, and then to present to them at appropriate times the lessons drawn from our own experiences, backed by the instructions and comfort of the Scriptures.—EDITOR.]

DEAR BROTHER:—In reading Isaiah, 2nd chapter, which seems to refer especially to the present time, I notice that in verse 16 we are informed of the judgment of the Lord on the ships of Tarshish, "And over all the ships of Tarshish." If I am correctly informed, Tarshish refers to Spain and especially to the city of Cadiz and the southwest part of Spain. The wonderful events that have occurred during the last year, resulting in the utter destruction of so many Spanish warships and with such slight injury to the American ships has suggested the thought that possibly these events may be a fulfilment. Respectfully submitted,

C. C. KELLY.—*Ohio.*

[We present the foregoing, because the application made seems to fit remarkably well to the general context. It will be noticed that the theme of the prophet concerns the last days, and the establishment of the Lord's kingdom, etc. (See verses 2, 3) Verses 19-22 seem to refer to the great time of trouble just before us, and frequently referred to throughout the Scriptures as the day of vengeance.—EDITOR.]

DEAR BROTHER RUSSELL:—I owe you more, I fear, than I will ever be able to repay for your many kind acts from time to time aside from a servant of the truth whom I love seemingly dearer than ever. But to say that my whole soul goes out in thankful appreciation for the brotherly interest you have manifested in my sufferings in overcoming the tobacco habit, seems to me, dear brother, only mildly to express my feelings on this point. When I requested Brother S ——— to lay my case before you for counsel and advice, which I knew you so well able to give from the standpoint of the Lord's word, I felt determined to "resist the devil" in his operations through the flesh in my case, if I conquered only through death. I am yet as fully determined, the Lord helping me.

The WATCH TOWERS of recent issue are appreciated as much as ever. How my heart went out to those dear brethren in New York when I read the article, "Think It Not Strange." Surely, Satan is getting desperate in his oppositions. In the *Methodist Recorder*, published at Pittsburgh, in their last week's issue, I have been told by a neighbor, appears an article by Rev. Daniel B. Turney, A. M., attacking the truth contained in the booklet, *What Say the Scriptures About Hell?* From

what my friend tells me it must be one of the boldest misrepresentations the representatives of the Lord and his truth have yet suffered from such "high places." I sent the above named Mr. Turney one of the booklets referred to some time ago as a reply to some of his unscriptural writings concerning the "immortal essence of man," and I suppose this is the reward we and all who love the Lord can joyfully receive. (Matt. 5:11, 12) I trust you will be furnished with a copy of the above named publication.

I am glad to inform you that the interest here is growing, and we are having interesting times at our meetings every Sunday evening. How it rejoices our hearts to see the truth prosper, even though the "increase" may be small comparatively. But, dear brother, it is very evident that our influence for the truth's prosperity is nearly over; it seems that the time has almost come when they will not endure sound doctrine; but may we be enabled to understand and rejoice in the typical words of John the Baptist, "I must decrease." May we, dear brother, be enabled to suffer joyfully and under all circumstances to preserve the unity of the spirit in the bonds of love and peace. I am getting much benefit from the Sunday readings suggested some time ago. [See p. 2205, this volume].

Greetings to all the brethren. Yours in love,

J. M. G———, *Indiana.*

[REPLY.—Respecting the decrease of the work: from our broader viewpoint it seems as though *much* work is yet to be accomplished; indeed, every month shows an increase for the past three years, and during the last year specially. The people are getting awake and groping about for truth, and now is the time to lend a helping hand to keep them from stumbling into Infidelity, Spiritism, Christian Science, Evolution, etc. The chief opponents of the truth are the "ministers," the very ones who are undermining faith in Christ as a Saviour from sin and death by teaching an Evolution salvation. Quite likely their opposition will become much more pronounced, and they may, in some form or many forms, "crucify" the members of the body of Christ: but this will furnish opportunities for attesting our love for the Lord's brethren. In view of our Lord's example and the Apostle's words, we should gladly let our light shine and render every other assistance, even though it test our willingness to "lay down our lives for the brethren" (1 John 3:16).—EDITOR.]

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THE AT-ONE-MENT BETWEEN GOD AND MAN

MILLENNIAL DAWN, VOL. V

We have pleasure in announcing that Volume V. of MILLENNIAL DAWN series is now on the press. It will (D. V.) be sent to all paid up subscribers to ZION'S WATCH TOWER (including those who have requested *credit* for the year, and those who are receiving it *free* as the Lord's poor)—as September 1st and 15th, and October 1st and 15th issues of this journal. There will be no other issues for the four dates named. If you do not receive a copy before Sept. 30th it will not be our fault. If your account differs from ours be sure to let us know all particulars. Notice the tag on the wrapper Jun. 9 means that your subscription is settled for only to and including June, 1899—that you are in arrears. Dec. 9 means that your subscription is settled for, up to the end of the year and should be renewed in December.

This volume will, we believe, furnish an abundance of spiritual food for the two months (September and October). It should be thoroughly masticated, that it may be well digested and give strength to head and heart and hand. It is our prayer and hope that it may be a great blessing to the readers of this journal; and that through them as fellow servants of our one Lord and Master it may honor him and bless many.

THE RIVER OF SALVATION

AUG. 20.—EZEK. 47:1-12.

"Whosoever will, let him take the water of life freely."—Rev. 22:17.

Many of the particulars connected with this vision described by Ezekiel are so circumstantial to the land of Israel as to give considerable ground for belief that it will have a literal fulfilment in the future; and in connection with the vision is shown a new division of the land of Canaan amongst the twelve tribes. But whatever literal fulfilment the vision may have, we may be positive that it is to have a grand fulfilment as a symbol, for the life-giving river here brought to our attention is undoubtedly the same one described six hundred years later, by John the Revelator, and referred to in our Golden Text.

Referring to the description of the river starting from the Temple, Prof. Davidson says, "The natural fact upon which this conception rests is this, that there was a fountain connected with the Temple hill, the waters of which fell into the valley east of the city, and made their way toward the sea." So far as we may know, this fountain never was of any considerable size, and never would be, without more or less of a miracle, for at present the entire country is arid, except in the rainy season. From this fountain the Valley of Kedron leads directly to the Dead Sea, which, as is well known, has no connection with the ocean waters, either on the surface or subterraneously, and is 1308 feet below the sea level.

However, there are evidences that at one time the Dead Sea was on a level with the ocean, and if by earthquake or otherwise the connection between it and the ocean waters were re-established it would rise to its old level, which would make of it an inland sea 150 miles long, and five to ten miles wide. And such a filling up of its basin would have a marked effect, not only upon the humidity of the atmosphere in its vicinity, but also upon the water-springs of lower Palestine. The natural result would be, not only that the Dead Sea would be sweetened of its brackishness, and become like the ocean, but also that the springs in the vicinity of Jerusalem would be greatly enlarged so as to produce some such river as this described in the prophecy, and these springs in that now parched desert country would cause its vegetation to prosper. It is worthy of note that this valley now occupied by the Dead Sea was once most fertile,—before the destruction of Sodom and Gomorrah. We read, "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah,—even as the garden of the Lord." (Gen. 13:10) And the restitution of this country to a Paradisaic condition is what the Prophet Ezekiel describes, if his language be given a literal interpretation at all—and this it seems to demand, as well as the symbolic interpretation.

There are many who seek to apply this prophetic vision as a symbol to the present time, and claim that this river of salvation has been flowing through the world from the days of Ezekiel until now;—especially during this Gospel age. These interpreters claim that the depth of the water up to the ankles would represent a date when Christians numbered fifty millions; the depth of the water up to the knees a period when Christians numbered a hundred millions; a depth of water up to the loins a date when Christians numbered two hundred millions; and a river that could not be waded, representing the present time, when the population of Christendom is estimated at four hundred and fifteen millions. But can we agree with this interpretation? Is it reasonable, is it Scriptural?

(1) We answer, No; it is not a reasonable interpretation, for, if we may judge of the Christians so-called in the past by those so-called in the present, we must conclude that the river is far from pure, "clear as crystal:" indeed, all will agree that if nine-tenths of those who name the name of Christ, but who deny him in their daily lives, were to withdraw from all profession, the Christian church would be greatly blessed by their withdrawal and the influence of the church and the light from it would be increased many-fold. Bishop Foster, of the Methodist Episcopal church, sized up the situation well when comparing the professed church to a sheep-fold, he pronounced the vast majority "black, ring-streaked and speckled." We all are confident that only a comparatively little flock are of the class mentioned by the Lord as being reckonedly washed whiter than snow, through his grace and truth.

(2) It is not a Scriptural view. The Scriptures declare that God's grace at the present time is not comparable to a river, but in our Lord's words, "It shall be *in him* [each

believer] a well of water springing up into everlasting life." (John 4:14) And those Christians in whom God's grace is a fountain of life and refreshment are comparatively few. They are those who have been "begotten of the spirit of truth" through the Word of truth. They are the "sanctified in Christ Jesus;" they are the "little flock," to the faithful of whom it is the Father's good pleasure to give the Kingdom.

No Scripture anywhere suggests that the water of eternal life is now *free;* nor that all are now called to drink of it. Our Lord Jesus himself declared the contrary of this, saying, "No man can come to me except the Father which hath sent me draw him." (John 6:44) The drawing or calling of God through a knowledge of his grace is only unto those who have ears to hear, amongst those to whom the call is addressed: and the call has been specially sent to and has specially reached only comparatively few of the earth's fifteen hundred millions,—chiefly the inhabitants of Europe and America. And of this comparatively small number to whom the Word of the Lord has been sent, and of the still smaller number who have had "ears to hear" that call, only a still smaller number are chosen, as we read, "Many are called, but few chosen." (Matt. 20:16) Not many are called in proportion to the whole, but many are called in proportion to the number chosen, the few, the elect.

Returning to the Prophet's vision, we note that the waters flowed out from the house of the Lord, from the Temple, and that wherever they went they brought vitality and refreshment, healing, restitution, life—even to the Dead Sea. This to our understanding is a picture of the grace of God during the Millennial age, when from the church, the house of God, the temple, "the habitation of God through the Spirit" (Eph. 2:22), the stream of the water of life, healing, restoring, rejuvenating, shall flow to all the families of the earth, whose condition is represented by the wilderness eastward of Jerusalem. The result will be the blessing and restitution of all the living families of the earth willing to receive the blessing. And it means more: for the Dead Sea fitly represents the vast multitude of mankind which has gone into the tomb, and the water of life shall reach even these, and bring to them also awakening from death, opportunities of restitution.

That the fulfilment of this vision could not be a thing of the past nor of the present is evident when we remember that the house of God, the temple, the church, is not yet completed —that the present is the time in which the Lord is fitting the "living stones" for the temple,—is chiseling, fitting and polishing each for the place to which he is called. The present Gospel age was typified in the building of Solomon's Temple, by the period of preparation of the materials, after which we are informed that the whole house came together quickly, each stone fitting to its place and each timber to its position, and that without the sound of a hammer or any tool of iron. So with the "living stones," as the Apostle Peter calls the church. (1 Pet. 2:5) These are "builded together for a habitation of God through the Spirit," and the building will not be completed until the last of these fitted and polished stones is laid in its position. Then the glory of the Lord shall fill the house,—the church will be glorified. Then will have come the time represented in this vision, when the stream of the water of life, truth and grace shall flow from the glorified temple.

As there is no completed temple yet, so there is no river yet; but when the temple is completed, when the various members of the body of Christ are brought together and united in glory, honor and immortality to the Head of the church, then from this united and glorified company of God's elect shall flow the symbolic river of water of life, clear as crystal. In each member of this temple class, in each of these "living stones," already is a well-spring of truth and grace, and when these many well-springs shall have thus been united to the great Head and Fountain, the result naturally will be a stream of good proportions,—a river. To this coming time of blessing of the world our Lord refers, saying, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (Jno. 7:38) In order to be of this class in whom the great river of water of life will take its start, it is necessary, first, that the believer shall now come unto Jesus and drink of him, the great Fountain of life; and it will be as a result of this partaking of the great Fountain that all of the elect church shall become minor well-springs and fountains in due time.

Turning to the description of this same symbolic river, furnished us in the Book of Revelation (chapter 22), we find abundant evidences that it does not refer to the present time, but to the Millennial age. For instance, it is symbolically pictured as having trees of life on either side, whose leaves are for the healing of the *nations*—not for the healing of the *church*, which at this time is the glorified temple from which this river proceeds—and this healing of the nations signifies, as plainly as a symbolic picture could indicate it, *restitution*, —the healing of the woes of the groaning creation, its sin and sickness and imperfection.

We notice also that the proclamation which will then be made will not be restricted, as at the present time, to "even as many as the Lord our God shall call." (Acts 2:39) It will not be to an "elect" class; it will no longer be said, "No man can come unto me, except the Father draw him." The call at that time will be general—to every creature—"*Whosoever will*, let him take the water of life freely." We notice further that that broad invitation is extended by God through the holy spirit and the glorified church, as it is written, "The spirit and the bride say, Come!" We notice further that this expression, "the bride," unquestionably places this call in the future, because, although the elect church of this Gospel age is called out from the world to become the bride of Christ, she does not become such, does not enter that exalted station, until in the end of the age she is perfected in glory and in the likeness of her Lord. Then will come "the marriage of the Lamb:" and not until after the marriage will there be a bride; and not until after the bride has thus been accepted as such can "the spirit *and the bride* say, Come!" to the nations.

This same glorious city (kingdom), the glorified New Jerusalem, the church, and the river of the water of life gushing forth therefrom, are brought to our attention in Psalm 46: "There is a river, the rivulets of which shall spring from the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her early in the morning." The connections here also show that these rivulets are not to be expected to flow out as a river, until the Millennial morning, and the context refers particularly to the time of trouble with which the present age shall end and the Millennial morning shall be introduced.

Those whom the Lord our God has called, and who, in obedience to that call, have come to Jesus, the Fountain of life, and through him have tasted that the Lord is gracious, should let the Word and grace of God dwell in them richly and abound, making them neither barren nor unfruitful in the knowledge of the Lord and in his service. It is for these to seek enlargement in the grace of God, that as well-springs they may be deeper and wider and more and more filled to overflowing with that grace and truth which came by Jesus Christ. It is for these to see to it, each for himself, that he has not received the grace of God in vain, and that this well-spring does not become choked with the rubbish of this present evil world, its aims, its hopes, its ambitions, its pride, its desires of the flesh;—that thus, under divine providence and supervision, we may be made meet for the inheritance of the saints in light, and have fellowship with our glorious Lord and Head in the sending forth of the river of salvation unto the ends of the earth in "due time;"—the river of the water of life, clear as crystal, to whosoever will of all the families of the earth.—2 Pet. 1:4-11; 2 Cor. 6:1; Col. 1:12; 1 John 1:3.

INDIANAPOLIS CONVENTION ECHOES

Our recent "Believer's Convention" was certainly a success -so voted by all who were in attendance, so far as we have heard. It was a spiritual feast of fat things, for which we render thanks to the Giver of all good. Our present Lord seemed to gird himself and serve us with "meat in due season," and with the "wine" of his own spirit of love and devotion. It was good to be there. The attendance was about 250, of whom about 200 were visitors from twenty states of the Union, including Massachusetts on the East and Washington on the West, Texas on the South and North Dakota and Minnesota on the North.

The announced program was carried out with but slight modifications. Brother Owen, the leader of the Indianapolis meetings, conducted the opening "rally" so successfully that every one felt at home forthwith and well acquainted; indeed, there were quite a number of street and train recognitions without previous acquaintance or introductions—each seemed to recognize the spirit of love: as our Lord declared, "By this shall all men know that ye are my disciples, if ye have love one for another."

Brother Owen's assurances that the Indianapolis Church most cordially welcomed us all was abundantly attested by the careful provisions and kind attentions shown to all—the poorer as well as the financially comfortable, and the blacks as well as the whites: for there were four or five deeply and intelligently interested colored brethren in attendance.

According to our custom no collections were taken up, either publicly or privately: indeed, the only semblance of a dispute during the three days' meetings was occasioned by some of the visiting brethren insisting with the Reception Committee that they be permitted to share some of the general expenses; while the latter insisted that they had everything provided for, and that the visitors had sufficient journey expenses. We mention this to illustrate the general spirit of the convention—the spirit of love and benevolence—so much in contrast with experiences we have all had in "Babylon."

One novelty of this convention which differentiated it, so far as we recall, from all others, was the attendance of two who had previously been spirit-mediums, but who now rejoice in the better knowledge of the truth. One of these declared in the Testimony Meeting that he had been a medium for fourteen years, but thanked God for deliverance through the reading of *What Say the Scriptures About Spiritism?*

It was remarked by some that while the managers of the Epworth League Convention had a Bishop present to discuss "The Life of Lincoln," and an ex-Confederate General to discuss "The Closing Days of the Confederacy," our convention, in almost continuous session from 8 A. M. to 10 P. M., had no time for social questions, and knew nothing but Jesus Christ, and him crucified, and the blessed hopes which center in the great transaction of Calvary.

One of the most impressive services was the baptism on Saturday afternoon in the Central Christian Church, kindly put at our disposal for two hours and a half. Forty-two symbolized their immersion into Christ's death, by immersion into water—twenty-two brethren and twenty sisters (two of the former colored). The youngest seemed about twenty-five and the oldest about seventy years old. It was a service long to be remembered, and brought a blessing to those who witnessed it as well as to the participants. Our prayer is that the convention as a whole may have buried us all more completely and more deeply into death with Christ, and that walking in newness of life now we may all be prepared to share with him in "his resurrection"—"the first resurrection."

RETURNING FROM CAPTIVITY

AUG. 27.—EZRA 1:1-11.

"The Lord hath done great things for us, whereof we are glad."—Psa. 126:3.

The Books of Ezra and Nehemiah are not prophetical, but historical; they take up the history of Israel where it was laid down by the scribes who wrote the Books of Chronicles. Ezra, the writer of the book bearing his name, was a scribe or educated man, whose genealogy is traced back through the priesthood to Aaron. (Ezra. 1-6) Ezra was not amongst those who went up first to Jerusalem under the proclamation of Cyrus: indeed, he was probably not born until a considerable time after that notable event.

The record of the first six chapters of Ezra covers a period of twenty years; and then an interval of about fifty years transpired before the events recorded in the seventh chapter—Ezra's commission under King Artaxerxes of Persia to go up to Jerusalem and establish the worship of God. The history of the return from captivity, and the experiences of the people and their difficulties in connection with the rebuilding of the Temple, Ezra probably got from the records of the scribes at Jerusalem.

The Book of Second Chronicles closes with the declaration that the king of the Chaldeans, Nebuchadnezzar, carried away the treasures of Jerusalem, broke down its walls, burned its palaces, and carried its people captive to Babylon, and then declares that this desolation of the land and the city was in fulfilment of prophecy, the word of the Lord by Jeremiah, that the land should lie desolate and keep a Sabbath of rest seventy years. It also declares that this seventy years' desolation was brought to an end by the decree of Cyrus in the first year of his reign. Thus has the Lord clearly marked the beginning of the seventy years and their end; yet we find that chronologists in general reject this plain statement of the Scriptures, and begin to count the seventy years at a much earlier date than the destruction of the city (for we are to remember that there were three distinct captivities at about that time).*

It seems to be no easy matter to determine the chronological order of Medo-Persia. Cyrus is called the Persian, and Darius is called the Median, and whether they reigned jointly for a time seems difficult to determine. It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of authority in Babylon for a time, and that upon his death Cyrus became sole emperor. Daniel most positively declares that Darius the Median succeeded to Belshazzar's kingdom (Dan. 5:31; 6:28), and this was before even Daniel had thought to search the prophecy of Jeremiah and to calculate the date when the seventy years' desolation would end, and to pray for the preparation of Israel for the promised deliverance when it should come. (Dan. 9:1-16) Chronologists in general fall into error here in attempting to fit together the conflicting and disconnected scraps of secular history covering this period: they overlook the bridge over that period furnished by the Lord's testimony that the *"seventy years' desolation"* began with the close of Zedekiah's reign and ended with the first year of Cyrus,—a well established date, B. C. 536.

We are not told by what agencies the Lord operated when he "stirred up" the heart of Cyrus to fulfil his will, in letting go the captives, and hence we are at liberty to surmise on the subject. We presume it likely that, as Daniel was speedily made a high officer in the kingdom, he had access to King Cyrus, and quite probably called his attention to the Scriptural predictions which marked him as the divine agent, even referring to him by name.—Isa. 44:26, 28; 45:1-5; Jer. 25:1-12; 29:10.

It is quite possible, also, that the Lord used other means in stirring up the heart of Cyrus: possibly he reflected that by such a course he would firmly establish himself in the good will of the Israelites, who numbered millions amongst his new subjects, and comparatively few of whom he might feel sure would avail themselves of his generous offer of liberty to return to their native land. It would appear that this was the custom of Cyrus in respect to the religions of all the various peoples whom he conquered. Nebuchadnezzar had thought to unify the people by bringing to their minds one god, and compelling worship to him. Cyrus seems to have followed an opposite rule, and sought to make himself popular with his subjects of various religious inclinations by doing something to the honor of every prominent god whose devotees he conquered. Thus he posed as a general deliverer of the people and as the servant of all the gods.

Moreover, he may have had in mind the fact that Egypt was a country of great fertility, and that it would be of great convenience to have Jerusalem as a friendly way-station between his capital and Egypt, so that in case of war he would have friendly representatives at Jerusalem to spy upon the enemies and to render assistance to his forces. Possibly some of these, or possibly all of these, were the considerations by which the Lord stirred up the spirit or will of Cyrus to make the proclamation of liberty to the captives of Israel.

It was not an expulsion of the Israelites from the province of Babylon, for evidently as a people they were highly esteemed by their neighbors. The proclamation merely gave liberty to those who desired that they might return to Palestine, with the king's approval: and that those who remained might not feel that the king would be offended if they gave of their substance to help the enterprise, the proclamation made special mention of the fact that such co-operation would be pleasing to the king.

We may readily suppose that the majority of those who thought upon the Lord and who trusted in the promises made to the fathers, which centered in the Holy Land and the Holy City, were poor, for it seems that in every case poverty is more favorable to religious faithfulness and zeal than wealth; and yet that there were some both wealthy and zealous is abundantly testified to by the liberal contributions made by the captives themselves for the rebuilding of the Temple. The vast majority, however, were evidently well pleased with their foreign home, in which some of them had been living for seventy years, some for seventy-eight years, and some for eighty-nine years (those carried away captive at the same time as Daniel), while many of them were born in Babylonia. Many had intermarried with their neighbors, many were immersed in business projects, and many perhaps felt themselves too old for such an undertaking. Thus did the Lord sift them, that he might gather back to the Land of Promise such only as had a fervent zeal for the Lord and full trust in his promises.

The sifting of Israel began in the separation of the two tribes from the ten tribes, for the rapid spread of idolatry in the ten tribes gradually drew those faithful to Jehovah to the two-tribe kingdom, whose king was of the line which the Lord had promised to bless. Subsequently, when the two tribes also had grievously gone into idolatry, the Lord

* See MILLENNIAL DAWN, VOL. II, Chap. 2.

carried them all captive to Babylon, and now he stirred up Cyrus to make a proclamation for volunteers to return to the Land of Promise. The Lord, we may be sure, did not wish the return of any except those who had reverence for him and faith in his promises. We may therefore conclude that the company which did return, numbering in all not quite fifty thousand, was composed of the very choicest of all Israel out of all the tribes, the tribes of Judah, Benjamin and Levi being most prominently represented amongst these returning ones, as most of the faithful ones for several centuries had been found in their tribes. It should be noticed, however, in reading Ezra's account of the return from captivity, that the division of the nation of Israel was no longer recognized after the return—they are invariably spoken of as "all the people of Israel," and the sacrifices offered were for "the twelve tribes of Israel," and these statements are repeated over and over again. The ten tribes were no more "lost" than were the great body of those carried captive from Judah lost when they neglected to return under the proclamation of Cyrus.

The chief men of Judah and Benjamin and the priests and Levites took the lead in the matter of accepting the provisions of King Cyrus' decree, and we read concerning the others that they were "those whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem." In what way the Lord raised their spirit or disposition we are not informed. We may suppose, however, that those whose hearts burned with faith in the divine promises to Israel and with zeal to be and to do what would be acceptable in God's sight, would be awakened, quickened, by the decree of Cyrus, which was of God's instigation. Moreover, the Lord may have providentially directed other matters not here particularized, in channels favorable to the return of those who had confidence in him and faith in his promises. The fact that many of these returning ones were of the poorer class is implied by the statement that many of their neighbors "strengthened their hands" with presents of money, goods, beasts and other valuables. Such offers would be a great encouragement and would probably be considered as the leadings of divine providence in the direction of the return by such as were looking for providential leadings. Furthermore, the generosity of Cyrus was manifested in his sending back the precious vessels of the Temple, which must have been of immense value. The larger vessels are enumerated, in all 2499. These, with the smaller articles not specified, amounted in all to 5400, as stated in verse 11.

Sheshbazzar (otherwise called Zerubbabel, which means, "Born in Babylon"), who was of the royal family of David and Solomon, was appointed the governor of the colony, which was nevertheless subject to the Persian empire and its successors,—the kingdom authority, removed from Zedekiah at the beginning of the seventy years' desolation, never being restored to the present time—as was foretold by the Lord through the Prophet, saying, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him"—Messiah, at his second advent.

We have already seen that natural Israel's captivity in Babylon is Scripturally represented as a figure of the captivity of spiritual Israel in mystic Babylon; and that the deliverance by Cyrus was to some extent a representation of the deliverance of Spiritual Israelites from mystic Babylon by Christ; that the fall of Babylon before Cyrus was figurative of the fall of "Babylon the Great," and that the message,*"Mene, Mene, Tekel, Upharsin," applied not only to literal Babylon, but also now applies to mystic Babylon. In view of these things it is but proper that we should consider Israel's return from Babylon as to some extent representing the deliverance of the zealous of spiritual Israel from mystic Babylon—a work now in progress. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But now, as then, comparatively few, even of the consecrated class, are willing to undertake the trials and difficulties incident to the leaving of the settled affairs, comfortable quarters, contracts, engagements, etc., entered into in Babylon The only ones disposed to risk the hardships and to go forth into the desert, leaving the strong walls and protection of sectarianism, are those who have great confidence in God and great respect for the promises made to the Seed of Abraham. The call to return to the old paths, and to rebuild the Temple of the Lord, and to replace therein the vessels of gold and silver (the precious truths of the divine Word—setting them in order as at first) is appreciated by the few only; yet these are encouraged by the Lord's providences, by the riches bestowed upon them from every quarter—not riches of an earthly kind, but of a spiritual sort,—precious truths, valuable lessons and experiences, providential leadings, etc. These encourage such as are of faithful heart to go forward and by obedience to become heirs of those glorious things that God has promised to them that love him.

As all the bitter experiences through which Israel passed were, under providential guidance, used to sift, separate, purge and purify the proper class to be ultimately brought back into the Land of Promise as the heirs of the kingdom, so the experiences through which the Lord's people have passed during the "dark ages" in captivity to Babylon, no less than through recent experiences, all tend to show us the necessity for separation from the world and its spirit, all lead us to appreciate more than ever the divine arrangements by which the Lord is making ready for himself and his service a peculiar people, zealous for the kingdom, zealous for the Lord's Word, and zealous for all good works.—Tit. 2:14; 1 Pet. 2:9.

It is not for those who rejoice in the Lord's promises and leadings to be sad, and to leave Babylon with regrets ("Remember Lot's wife!"), but full of joy in the Lord and hope in his good promises; saying in the language of our Golden Text,—"The Lord hath done great things for us, whereof we are glad." Those not thus stirred in spirit may as well stay in Babylon, as they would only prove snares and stumbling blocks to others.

* See issue Jan. 1, 1919, p. 15, letter, "A Remarkable Confirmation"

WHO MAY BE COWORKERS

SEPT. 3.—EZRA 3:10 TO 4:5.

"The temple of God is holy, which temple ye are."—1 Cor. 3:17.

About four months must have been required for the return of the captives from Babylon to Palestine, for later Ezra, with a smaller company, required that length of time. (Ezra 7:9) Arriving at their destination about July or August, probably the first steps were to provide at least temporary homes amid the ruins of Jerusalem and the small towns in that vicinity. But as it was a religious motive which prompted their return —faith in God and his promises—we find, as we might reasonably expect, that very speedily after their arrival the public worship of Jehovah was begun—probably about the beginning of their "new year," October.—Verse 6.

Evidently the Lord's hand was with them, and it was of his providential guidance that their first work, in connection with the restoration of the Temple and its divinely appointed services, was the building of the altar. This will at once appeal to the intelligent Christian as an illustration of the truth so forcefully set forth in the Scriptures, that all approach to God, all reconciliation, all at-one-ment with him, must be by and through the great sacrifice for sins which Israel's altar typically represented. Vain are all the approaches to God which recognize not as their basis the sin-offering which God himself provided—the "ransom for all."—1 Tim. 2:6.

The site of the Temple was Mount Moriah, and one of the most prominent spots on that mount is supposed to have been the site of the altar. This place selected for the altar, under divine guidance, is believed to have been the same spot upon which Abraham offered his son, Isaac, the type of Christ, and received him again as from the dead in a figure, the Lord providing as his representative, upon the same spot, the ram caught in a neighboring thicket.—Gen. 22:3-13; Heb. 11:17-19.

It is supposed that this same spot was subsequently the threshing-floor of Araunah, where David offered the acceptable sacrifice to the Lord which stayed the plague. (2 Sam. 24: 21-25) The Mosque of Omar now occupies the site of the ancient Temple built by Solomon; and the Mohammedans, who have great respect for the holy places, have left the site of the ancient altar exposed to view, protecting it with a railing. The visitor may there see today the very spot on which thousands of typical sin-offerings were sacrificed, the base of the various altars which were erected from time to time. It is of solid rock, and has a rather distinct groove or trench about it, which probably conducted the blood of the slain animals to what seems to be a natural drain or sewer by which the blood flowed in the direction of the Valley of Jehoshaphat—the valley of graves.

As we viewed this historic rock some years ago, and thought of the thousands of beasts slain there as types of the great ransom sacrifice, and noted the natural passageway by which the blood was carried off, our thoughts reverted to

the Lamb of God, the great sacrifice for sins, and how the life which he laid down became a fountain or stream of life, not only for the dead of Israel, but all who died in Adam. The flow of blood toward the valley of graves seems to speak symbolically of life for the dead, secured through our dear Redeemer's sacrifice. But we remember that not only the bullock of the sin-offering was slain at this altar, but as well the goat of the sin-offering was slain there: not only the blood of the typical bullock, but also the blood of the typical goat, then, must have passed through that natural channel or drain; and this reminds us of how the church, as members of the body of Christ, are during this age filling up that which is behind of the afflictions of Christ, sacrificing even unto death—for we know that, as the bullock represented the great High Priest, our Lord, so the goat represented the under-priests, the church which is his body.* (Col. 1:24; Rom. 8:17) And, as we have already seen, all the members of the body of Christ, the church, must finish their course and lay down their lives, before the great work of this Atonement Day, the Gospel age, will be accomplished, and the healing and life-giving stream reaches the dead world with blessings and opportunities of eternal life.

The beginning of the offering of sacrifices in connection with the Feast of Tabernacles, at the beginning of their "new year" (in the seventh month of their civil year), was a time of special rejoicing with the Israelites—it was always the most joyous season, but on this occasion the return from Babylon and recent evidences of returning divine favor added to its joys. And immediately the work of repairing the Temple was decided upon. They had brought certain gifts from the Israelites still remaining in Babylonia, and these were added to from the means of those who had returned, and the sum thus accumulated gives good evidence of the zeal of all concerned. As nearly as we may be able to judge, the total value of the gold and silver donated would amount to about $400,000. (Ezra 2:68, 69) It would appear that this sum was of three parts of about equal proportions, one-third contributed by those who remained in Babylonia, one-third by the few wealthy of the returned Israelites, and one-third contributed by the mass of the people, about $3 each.—Nehemiah 7:71, 72.

We have never considered it proper to solicit money for the Lord's cause, after the common custom; and yet we are thoroughly convinced that there is a great blessing in giving, and that those who do not learn to give deprive themselves of a great spiritual grace, and endanger their spiritual prosperity, if not their spiritual life itself. But the giving, to be acceptable in the Lord's sight, must be voluntary—free-will offerings—"not of constraint." Accordingly, it is our judgment that money raised by the various begging devices in the name of our Lord is offensive, unacceptable to him, and does not bring his blessing either upon the givers or the work accomplished. "The Lord loveth a cheerful [willing] giver." He seeketh such to worship him as worship and serve in spirit and in truth.—2 Cor. 9:7; John 4:23, 24.

Full of zeal for the Lord's cause, the people celebrated the corner-stone laying of the new Temple with great *eclat*. One of the special features of their worship was praise, and we think it safe to say that singing the Lord's praise has been amongst the greatest blessings and privileges of worship enjoyed by the largest number of the Lord's people throughout this Gospel age also. The power to praise God in song has been conferred upon man only of all earthly creatures, and how appropriate that he should use this power to praise the King of kings!

If those Israelites, the house of servants, returning from their bondage, and remembering the covenant promises of God to them, had cause for singing and shouting Jehovah's praise, much more have we, who belong to the house of sons, great cause to tell abroad the great things which the Lord hath done for us. We were all servants of sin once, under the bondage of sin, ignorance, superstition and death, but God, through the great Cyrus, has permitted us to go free. Appropriately, therefore, our first step should be to recognize the sacrifice of the altar, and then to offer praise to him who hath called us out of darkness into his marvelous light, for "He hath put a new song into our mouths, even the loving kindness of our God."

The Apostle assures us that, however appropriate, inspiring and refreshing are the songs of our lips, still more appropriate and still more appreciated of the Lord are our heart-songs, the joy and rejoicing of the new nature—"singing and making melody in our hearts unto the Lord." (Eph. 5:19) And this joy and singing in the heart, this heart-thankfulness to the giver of all good, necessarily finds expression, not only in Christian carols, but also in all the acts and words of life—all of which constitute the hymn of praise and thanksgiving continually ascending before God from his people.

"My life flows on in endless song,
Above earth's lamentation;
I catch the sweet not far-off hymn
That hails a new creation.
Through all the tumult and the strife
I hear the music ringing;
It finds an echo in my soul;
How can I keep from singing!"

We read, "They sang one to another in praising and giving thanks to the Lord, saying, For he is good, for his mercy endureth forever toward Israel." (*Rev. Ver.*) This is considered by some to be an indication of the Lord's will respecting Christian worship—that it should be done by choirs instead of by the congregation, and that it should be in the nature of solos and choruses. There can be no doubt whatever that selected and trained choirs can render better music than can the general average of Christians. Nor can we doubt that this would be particularly true of the time mentioned in our lesson, when musical and other education was very deficient, and when the most that the majority of people could do was to "make a joyful *noise* unto the Lord." But two things in this connection should be kept in mind:—

(1) That so far as the Christian church is concerned, the Lord has left her entirely without restrictions in such matters—to praise the Lord with heart and voice, according to her love and zeal and judgment. It is not, therefore, for one to judge another respecting the use of his love, zeal and judgment in offering the Lord worship in songs of praise, whether with instrumental accompaniment or without: it is for each individual and each church to exercise the liberty which the Lord has granted. However, we do urge that all remember that it is not the excellence of our music that will make it acceptable to our Lord. For we may well suppose that the harmonies of the heavenly choirs quite outmeasure the best efforts of earthly choirs, and hence could not hope that the Lord will receive our songs of praise because of their intrinsic merit. Their acceptance at all will be because they are expressions of the heart sentiments; and this being true all who have heart sentiments of thankfulness and gratitude should be encouraged to make "a joyful noise unto the Lord," as acceptable and pleasing to him through the merit of our Redeemer.

"Let all his children sing
Glad songs of praise to God!
The children of the heavenly King
Should tell their joys abroad."

(2) It should be remembered that fleshly Israel was typical, and that their priests and Levites, selected for the offering of sacrifice and for the offering of praise, typified the church, the "royal priesthood," and household of faith. We are to remember, too, that their songs of praise typified the songs and melodies of *our hearts*. From this standpoint we see that the setting apart of a special choir of Levites for praise would not be in any sense of the word a sanction or command for the selection of trained choirs, separate and distinct from the congregation of the Lord's people: indeed, it would quite contradict the common practice of hiring unbelievers to do church singing. None can offer acceptable praise to God except those who are of the priestly tribe,—"the household of faith."

Amongst those who were present at the laying of the foundation stone at the rebuilding of the Temple were some who probably as small children could dimly recollect the glorious Temple of Solomon, and who now, returning from seventy years' captivity, were eighty or more years old. These wept as they contrasted the glorious things of the past with the small beginnings before them. Doubtless there was a great contrast, and yet quite probably distance and childhood's eyes lent an enchanted glory to their recollection of the former things. But their cries were drowned with the rejoicing of hope, and this was well. So with Christians who have gotten free from Babylon, and who are seeking by the Lord's grace to build their faith again on the old foundation laid by Christ and the apostles at the beginning of this age—they are apt to think backward to the blessings and privileges of the early church, and to weep and sigh for those by-gone blessings. It is well that we should highly esteem the favors of God manifested in the primitive church, its simplicity of worship and purity of faith and apostolic privileges, to the intent that these may stand before our minds as ideals in the work of reconstructing our faith and hope and love upon the old foundation; but it would be quite improper for us to give

* See *Tabernacle Shadows of Better Sacrifices.*

way to weeping at such moments; rather should the necessities and exigencies of our time lead us to energy and the thought of divine favor in our deliverance from Babylon, lead us to rejoice and to sing the new song which the Lord has put into our mouths, even his loving kindness.

"The people of the land" were of mixed nationality, placed as colonists in that portion of the country of Palestine previously occupied by the ten tribes. This colonizing of mixed peoples was in pursuance of the general policy of the Assyrian and Chaldean empires, of removing captives from their native soil to new homes, thus breaking the ties of the fatherland, destroying patriotic feelings, that by these means the sympathies and interests of the people might be the more readily attracted to and united with the one central government at Babylon.

These "people of the land" (subsequently known as Samaritans) were disposed to be friendly to the returned Israelites, and proffered their aid in the building of the Temple, but their assistance was refused, the Israelites realizing that if these "strangers" were permitted to share in the work of constructing the Temple they could with propriety claim a share also in the character of the worship which would be established therein, and they foresaw that it would open the door to laxity in religious matters, and perhaps to the old idolatry, on account of which the Lord had so severely chastised them. Their course in this matter has been freely criticised as "narrow" and ungenerous, by those who have not rightly appreciated the situation. We are to remember that God's covenants were exclusively to the seed of Abraham, and not to other peoples, who were known as Gentiles.

As an illustration of this exclusiveness, and a proof of its propriety, we note the fact that our Lord did not preach to others than the seed of Abraham, saying to his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." And of himself he said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. 10:5; 15:24

It would be well for those of spiritual Israel who are now returning from captivity in the various provinces of "Babylon the Great" to remember this lesson. They find mixed peoples ready to express more or less of sympathy with them, and to offer more or less of co-operation in the re-establishment of the true worship of God in its primitive simplicity. The natural inclination would be to accept such proffered assistance, and to call every such assistant a "brother," and to accept and use not only the labor but the gold proffered, regardless of the fact that it comes not from true Israelites. Indeed, the general tendency of our time is not only to be willing to accept the money and other aid of worldly people in the Lord's service, but to beg for it, and to scheme to get it by every device conceivable,—fairs, suppers, subscriptions, collections, etc., etc. The tendency in every case must be to bring in a foreign and unsanctified influence, and to do great injury to the true Israelites. This indeed may be said to be one of the chief troubles with nominal Protestantism today. Zion is full of "strange children," and their voice and influence predominate in the business affairs of the churches, in the doctrines, etc., etc. The true Israelites in comparison are but as a little flock of sheep amongst many goats and some wolves.

When "the people of the land" found that their money and services were not acceptable, and that they could have neither part nor lot in the construction of the Lord's house, it offended them and made them enemies; and from that time onward they persistently opposed the work of the Israelites. So it will be with spiritual Israel; those who conscientiously live separate from the world in spiritual matters, and recognize as brethren in Christ only those who confess to circumcision of the heart and adoption into God's family, will find themselves opposed by moralists, liberalists and higher critics, as well as by the masses, who hate the light, because it condemns their darkness—doctrinal and otherwise. Nevertheless, this is the only good and safe course to pursue. Better far is it that only true Israelites should be recognized as brethren, and thus the wheat be separated from the tares.

Some one has well said:—"The Christian in the world is like a ship in the ocean. The ship is safe in the ocean so long as the ocean is not in the ship." One of the great difficulties with Christianity today is that it has admitted the strangers, the "people of the land," and recognized them as Christians. It does injury, not only to the Christians, by lowering their standards (for the *average* will be considered the standard), but it also injures the "strangers," by causing many of them to believe themselves thoroughly safe, and needing no conversion, because they are outwardly respectable, and perhaps frequently attendants at public worship. It lowers the standard of doctrine also, because the minister who realizes that at least three-fourths of his congregation would be repelled by the presentation of strong meat of truth, withholds the same, and permits those who need the strong meat, and could appreciate and use it to advantage, to grow weak, to starve. Furthermore, the worldly spirit and the fuller treasury have attracted "strangers" into the professed ministry of the Gospel, many of whom know not the Lord, neither his Word, and who consequently are thoroughly unprepared to feed the true sheep, were they ever so well disposed.

The lesson in connection with the building of the temple, the Lord's church, "which temple ye are," is that worldly persons, worldly methods and worldly aid and wisdom are to be rejected. As all the living stones are to be polished, fitted and prepared under the eye and direction of the great master-builder, the Lord, so all the servants, all the ministers of the truth, engaging in this work, are to be, so far as we have to do with the matter, such only as manifest a circumcision of heart, and thus show themselves to be Israelites indeed. Much and serious has been the injury done to the Lord's cause by the selection of workmen whose chief recommendation has been that they had some ability as public speakers, a good address Rather let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master-builder, and by their ability in rightly dividing the Word of Truth show themselves to be workmen that need not to be ashamed—1 Pet. 2:5, 9; 1 Cor 3:17; 2 Tim. 2:15

DESPISE NOT THE DAY OF SMALL THINGS

ZECH. 4:10.

Many, as they note the mighty opposition to present truth, and the comparatively few who have ears to hear it, and hearts to obey it, are inclined to discouragement. They are in danger of despising their God-given opportunities as a "day of small things," and hence of letting slip valuable opportunities for service to God and his people. For such the Lord sends a message, saying,—"Strengthen ye the weak hands and confirm [make firm] the feeble knees. Say to the timid of heart, Be strong, fear not: Behold your God! Vengeance cometh! the recompense of God. He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf unstopped."—Isa. 35:3-5.

Think of the possibilities, remembering that now as in Elijah's day there are probably more than seven thousand Israelites indeed who have not bowed the knee to Baal. But consider the possibilities within reach of the twenty thousand readers of ZION'S WATCH TOWER as follows:—

If each one will interest another one this year, it will mean 40,000 in 1900.

If all have similar zeal and success it would mean 80,000 in 1901; and 160,000 in 1902; and 320,000 in 1903; and 640,000 in 1904; and 1,280,000 in 1905.

But suppose that only one in ten of the readers are fully consecrated—their all upon the Lord's altar as "living sacrifices, holy, acceptable to God" and doing "their reasonable service,"—how then would it show? Thus:—

At present 2,000; in 1900 it would show 4,000; in 1901 it would show 8,000; in 1902 it would show 16,000; in 1903 it would show 32,000; in 1904 it would show 64,000; in 1905 it would show 128,000.

But the average should be more than this. Each of the consecrated, watching and praying and improving every opportunity, and permitting no day to pass without some special witness for the Lord and his truth either by word or pen, should expect to reach more than *one* each year. If they have not averaged better than this in the past, they should seek and pray for more opportunities and especially for more wisdom to see and to use their opportunities. Let us all make sure that the Master at last can say of us as he said of one of old,—"She hath done what she could."—Mark 14:8.

Never before were there so many *possibilities* of serving the truth—God's provision for his people.

(1) All the interested may have ZION'S WATCH TOWER regularly *free* if they cannot afford the moderate subscription price, and will *write* us to that effect: or they may have it on *credit*, if they prefer it so; and if they can never pay and will write us to this effect, the debt will be *cancelled*.

(2) All TOWER readers are supplied, *free*, all the tracts

they can use—for enclosing in their letters, for distribution on railway trains, at conventions, etc. Millions of tracts are thus circulated annually.

(3) For those who can devote their time to colporteuring the DAWNS and booklets every reasonable arrangement is made; and about fifty brethren and sisters are giving their time and strength in this way.

(4) For others who cannot thus "minister," the Lord has opened a new department of "Volunteers" for Sunday service in the free circulation of the "meat in due season" represented in the booklet, *The Bible vs. Evolution.* Many have taken hold of this opportunity, and at present we are unable to meet the demand as promptly as we would like. We know not what results the reaping will show, but are sure that the "reapers" are being blest and strengthened by their service.

(5) Opportunity to secure the DAWNS, etc., at extremely low rates for loaning to neighbors and friends.

Evidences multiply that all those facilities for service are at a most opportune time: when the fall of Babylon from steadfastness on even the first principles of the doctrines of Christ is awakening the Lord's people and calling them to come out of her; and when they need the helping hands of true "brethren" to guide them into the light of truth now shining. For we firmly believe that all in Babylon must come out of her, if they would be of the Bride class; and that none of the "brethren" who will be amongst the "overcomers" will be left in "darkness."—See 1 Thes. 5:2-5; Rev. 3:18-22; 13:14-16; 20:4.

"Lord, increase our *faith!*" If we *believe* that we are in the "harvest" time of this age, and that the "harvest" work is in progress, and we participators in it, let us believe also that the great Chief Reaper is thoroughly able to use us as well as to bless us in his service; and let none look at clouds and discouragements, but let each do with *his might* what his hands find to do, with the eye of faith "looking unto Jesus," our Captain, and determined that, whether or not he shall be able to bring many unto the kingdom, the King shall at least have evidence of his love and zeal and effort so to do.

QUESTIONS AND ANSWERS

Question.—Are not present conditions less favorable to the performance of the injunctions of Eph. 4:28, and 2 Cor. 12:15, than were the conditions at the time the Apostle wrote? Is not the labor market more glutted now than then?

Answer.—No doubt circumstances and conditions varied in the Apostle's day as they do now, but we have no reason from history to suppose that the average working man of that time was more favorably situated in wages, opportunities for labor, etc., than at present. Indeed, it is very doubtful if labor was at any time in the past as well housed, as well clothed, and generally comfortable, as at the present time. This does not mean that we consider the laboring class too well cared for at the present time—nor that we think their condition all that could be desired. Gladly would we improve, if we could, the general conditions of labor. It is well, however, that we should not cultivate in ourselves or in each other a spirit of discontent, which can do no good, but is likely to work injury; and to this end it is well that we should not deceive ourselves or others into thinking our load unendurable or harder than that of other days, when it is really better by a very great deal.

Question.—In a family of seven, when all the incomes foot up an average of $1 per day for working days, how would it be possible, after providing food, clothing, rent and fuel, to put by anything or to give away anything?

Answer.—If you mean that the total income of seven persons is only $1 a day, $6 a week, we admit that it is small, and that it would require extraordinary economy to "provide things decent." But permit a kindly suggestion, dear brother, that there should be no family of seven persons at the present time unable to earn more than $6 per week—unless through some accident, some misfortune. A man who cannot earn more than a dollar a day ought to consider very earnestly the question whether or not he could afford to get married, and assume the responsibilities of a father, and any woman asked to become a wife should give earnest thought to the financial side of the problem before accepting such an invitation. Circumstances and prospects may have been more favorable at the time of marriage, but so soon as such circumstances became unfavorable the propagation of a family, for which only an unsatisfactory provision could be made, should not have continued—continence, self-denial, should be practiced by Christians under such circumstances, and be considered not merely a "virtue," but a "duty." Nor should they unduly bemoan their lot, but on the contrary remember what the Scriptures so clearly set forth—that the heavenly Father knoweth what things his children have need of. By cheerfully seeking to conform to the proper necessities of the case, and accepting such as divine providences in the case of the consecrated, a great blessing may result, for, as the Apostle declares, "All things work together for good to them that love God—to the called ones according to his purpose."

Question.—Under such circumstances, how is the father to follow the Scriptural injunction to lay up for his children? Did Mary make provision for her son Jesus? Did not the son make provision for the parent?

Answer.—"How just are God's commands,
How wise his precepts are!"

Scriptural injunctions we may understand to be applicable only so far as it is possible for us to follow them. If we find it impossible to lay by anything, we may consider ourselves excused from this provision or advice. But our *effort* should be to follow the Scriptural injunction, if it should only be to lay aside one or two or five cents out of each day's earnings. The Lord should at least see our effort to follow his instructions, and we would surely have a blessing in such endeavors.

We do not understand the Apostle to mean that aged parents should slave themselves to provide for grown and healthy children. While the offspring are children their future welfare should be provided for by reasonable education, etc., and when such children are grown, they should take pleasure in caring for their aged parents. Mary was probably at least fifty-five years of age when Jesus, having evidently cared for her himself, committed her at his death to the care of John. And the Apostle shows that his thoughts on the subject were in full harmony with this, for, when speaking of widows, he says, "If any widow have children or nephews, let them learn first to show piety at home [by caring for their dependent relatives], and to requite their parents: for this is good and acceptable before God."—1 Tim. 5:4.

Question.—Is there not in the Scriptures quoted a cold business tone, indicating that man's wisdom had more to do with them than the spirit of the Lord, who so tenderly spoke of the Father's care and love, and who must have known to what straits many of his people would be brought in taking up his cross and following on, and the separation from worldly ways and means of obtaining a living—clubs, labor unions, church unions, etc., in harmony with the injunction, "Come out from among them and be ye separate"?

Answer.—No, dear brother; we are to consider that the same holy spirit guided in all the writings of the apostles, and that God's Word is not yea and nay. Surely no Scripture writer more prominently or more fully set forth the Lord's love and care for his people, and the necessity for full separation from the world, than did the Apostle Paul who wrote the Scriptures which you criticise.

On the other hand, we are to realize that the circumstances in which we are placed have not come to us by accident, but, according to the Scriptures, have come to us under direct supervision of God,—if we are his consecrated people. Consequently, instead of repining, rebelling and bemoaning, we are to accept the Lord's provision as being the *best* for us, as "new creatures," according to his divine wisdom. We are to seek to do as nearly as he has directed us as lies within our power, and the remainder entirely beyond our power we should take to the Lord in prayer, asking increase of wisdom, increase of grace, increase of strength, to know and to do his will more and more perfectly for the future, and whatever may have been our errors in the past, our loving Father has made abundant provision in Christ for our forgiveness and aid. And doubtless God's reason for permitting some of our experiences is that we may learn just such lessons necessary to the shaping and moulding of our characters into most perfect harmony with the divine pattern, our Lord Jesus.

Question.—In the Old Testament we read, "Trust in the Lord and do good, and verily thou shalt be fed." I would like to know whether or not this and similar Old Testament expressions are applicable to the called-out ones of this Gospel age, or were they merely applicable to the Jewish age, when, according to the Law Covenant, God gave temporal rewards for obedience?

Answer.—As heretofore pointed out, the promises to fleshly Israel were temporal and, as you suggest, guaranteed temporal prosperity as a reward for obedience. But are the promises to the Lord's faithful ones of this Gospel age smaller or less precious, because they do not guarantee riches and friends and freedom from blight and drouth? May we not realize that the promises made to us are much more compre-

hensive, having the promise of the life which now is, and also of that which is to come? (1 Tim. 4:8) Is it not still true, and most abundantly emphasized in the New Testament, that "No *good* thing will he withhold from them that walk uprightly"? If all things work together for *good* to them that love God, we may be sure that if riches or ease or luxury are withheld from us, they are withheld for our blessing; and we may rejoice in such evidences of the divine care. Is it not in the New Testament that the Apostle declares, "Godliness with contentment is great gain"? and must not therefore contentment be a possible thing to those who will live godly in this present time, even though they suffer persecution, and even though they be not so prosperous in temporal matters as some others?

The lesson of *faith*, dear brother, is an important one for all to learn and, if we are slow in learning it, we will probably be kept under the necessary experiences that much the longer—because the Father loveth us and seeketh in us this good quality. Faith will not look at any of the divine arrangements as unkind or cold, but will see in them all, and in all of life's experiences, the very blessing most needed, and can sing,

"Content, whatever lot I see,
Since 'tis my God that leadeth me."

Question.—Please consider, briefly, the following Scriptures additional to those recently sent you:—Phil. 4:10, 15-17; 1 Cor. 4:14; 2 Cor. 11:8, 9; Luke 6:38; 2 Cor. 10:11.

Answer.—These Scriptures seem to be along the same lines as those considered in our last issue, to which we again refer all readers. We consider them in order.

(1) Phil. 4:10, 15-17:—This Scripture indicates that the Apostle, who was giving his entire time to the ministry of the Gospel, labored at tent-making or other secular business only when such a course was made necessary in providing things honest in the sight of all men—and rather than be burdensome to any, or even to request assistance. The Apostle here recognizes as the Lord's judgment that any laborer is worthy of his keep, unless he has missed his calling, or is incapacitated. The Apostle did not mistake his calling, and if the church recognized him as a servant called of the Lord and being used effectively in the ministry of reconciliation, it then became their privilege to co-operate with him in that ministry by supplying his temporal needs. And in the case of the church at Philippi it would appear from the Apostle's testimony that they had appreciated and used their opportunities properly and repeatedly. Not all are talented for public service of the truth, and whenever one is discovered by the brethren to have special gifts and talents and zeal for the ministry he should be encouraged in that direction, and the others less qualified in these respects should take pleasure in assisting such an one, and thus they would be reckoned as having a share with him in the fruit of their combined labors.

In the Apostle's case there was no room to doubt that his ministry was owned and accepted of the Lord, and that he was an apostle—one specially sent forth, and whose services were specially guided by the Master; and that his entire time was given to the work and was needed for the work.

(2) 1 Cor. 4:14:—The context preceding shows that the Apostle felt considerably hurt that the church at Corinth, which he himself had established through the preaching of the gospel, had been quickly turned aside by false teachers, who had denied Paul's apostleship. The church at Corinth had seemingly flourished financially and socially, and suffered little persecution. They were correspondingly unable to rightly sympathize with the Apostle in his active ministry of the truth, and the many hazardous incidents connected therewith. In the context he addresses them rather ironically, saying, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised, ... and labor, working with our hands." In the 14th verse the Apostle assures his readers that he is not so writing in order to cause them pain and shame, but to awaken them to a proper appreciation of the true situation, to the intent that they might be to a larger extent co-laborers with him—sharers in the sufferings of Christ, that in due time also they might have share in the glory to follow.

(3) 2 Cor. 11:8, 9:—These verses show us that the Apostle was careful to avoid the money question in his preaching. He never so much as asked assistance from the Corinthians while he was with them; not that he would have refused to accept assistance if it had been tendered, nor that he considered that it would have been any less than their duty and privilege to have assisted him, but that he had confidence that the Lord would supply his necessities in the best way, and was willing rather to present the Word of God without charge, to the intent that his ministry should be the more impressive, as an exhibition of the fact that he sought not their money but their highest welfare. He assured them of this by letter afterward, explaining to them that others had been more careful to look after his necessities than they, and had a corresponding blessing. The Apostle wrote of the matter subsequently, not because he desired a gift, but because he realized that whoever receives the truth into a good and honest heart and is really benefited by it must partake of its spirit of generosity, and do his share in forwarding the truth, else he will go backward and lose some of the blessing and light already received.

(4) Luke 6:38:—This verse represents the general principle of divine dealing—"The Lord loveth a cheerful giver," and causes his smile and blessing to rest upon such, whereas those who receive the Lord's favor and fail to be exercised by the spirit of benevolence, receive correspondingly less of spiritual blessing.

(5) 2 Cor. 10:11:—This does not signify that if the Apostle wrote them respecting benevolence in money matters he would also preach to them upon this subject. His own expressions clearly indicate that he did not follow this course, and that his writing upon the subject of money-giving was from a standpoint wholly separate from any solicitations on his own account. The context shows that he was reproving some one in the church who had been walking according to the flesh and not according to the spirit, and his declaration here is that he would speak in the same denunciatory manner if he were present with them.

The day-time I spent looking up the odd ones, and hard work it was. London is such a big place, and some districts ten or more miles apart. I called upon our dear Brother Hart and spent some little time with him, besides seeing him three times at our meetings. Brother Guard is another dear brother, to all appearances sincerely desirous of pleasing God. He is rather stern in countenance, but very kindly in disposition, and I believe he does his best for the brethren. We had a good time together. Our meetings were attended by forty or more people, all apparently deeply interested. I found their meetings had been, to my mind, rather too open, inasmuch as they allow interruption at any time; indeed, they had taken the form of conversation more than not. As Brother Guard has some ability, I counseled him to develop the idea of worship more than they had, and let questions be asked and answered afterwards if need be. Or, in many cases it would be altogether preferable that a newly interested one should be allowed private opportunity rather than a whole company should be kept waiting whilst every old question is again threshed out.

There is, as you have often said, a tendency, when one is freed from Babylon's bondage, to swing to the other extreme not only in doctrine but ceremonies, and some forget the prime object of meeting together,—worship. I am thankful to God for Brother Guard and the dear brethren with him.

There was much to encourage one. One feels more than repaid by the hearty words "God bless you!" The brethren generally seemed helped and encouraged by my visit. Perhaps some of this was due to the form of worship we had. I judged the brethren were needing exhortation, and by the grace of God I was enabled to encourage them.

I was unable to get but a short time with Brother Sheward, but I was satisfied with even that. He was courteous, —one could expect that,—but he is developing a cynical trait of character, I am sorry to say. "I suppose you have some difference with Brother R., Brother Sheward?" "Well, yes! a little theoretically, but *practically nil.*" This I found to be quite in error, for the practical difference is as between light and darkness. He could not define his position. On my saying it was negative, he admitted that was so. He denies the "high calling;" does not know what to hope for; neither does he know his position as touching the world, thinking there is probably the same hope for it as for us now. I pointed out to him how that his philosophy left a vacuum; which he also admitted. His chief claim is that *none* have understood or been "begotten of the Spirit" since the apostles' days, that Brother R. has made a brave attempt at the elucidation of the mystery, but has failed. "Brother R. has done a great work and is now exhausted; nothing more need be expected from him." Presumably we are to look to Brother Sheward (seeing he is not exhausted) for any further developments of truth (?).

I should say that Brother Sheward's theory of a spirit-begotten condition is "an ability to ring up Peter, for instance, and ask his statement as to an interpretation, etc." So we are to come to Spiritism by a new route. What assured him chiefly was that all the company meeting with him were agreed. As I asked for some Scripture for this or that statement, he admitted he could not prove, but claimed that I must disprove. There was not much opportunity for that, he was so busy telling me of his beliefs. Well! I came away quite sad, but assured, nothing could be done while he was in the

same mind. To me it is another case of "the wisdom of this age." What a need for those who have responsibilities to guard themselves well! I did not seek opportunities of interviewing the members of his flock. He invited me to stay over Sunday and *listen* to them when they had a better opportunity of telling me, but I declined.

It seems as if the truth received into any other than "good ground" (sincere hearts) creates an insatiable desire for new things; and if nothing *new* be forthcoming, something must be *invented*.

I will write again shortly after I have given the brethren in Liverpool a call. With kindest good wishes in the Lord, I am, dear Brother,

Yours in the Lord. JESSE HEMERY,—*England*.

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:—At last I managed to get to London to see the brethren, being hindered from an earlier visit. Brother Guard very kindly provided for me whilst there. I found in London both that which cheered and that which made me sad. It may be said that there are three classes; (1) the scattered ones, whom I found generally lacking in interest; (2) a company who meet regularly in the north of London, and who reside chiefly in the West and North. Brother Sheward, as far as I could judge, is the main-stay of this meeting, which is now getting beyond things we understand; and (3) a meeting in Stratford, East London, which meets in Brother Guard's home and is in full sympathy with the TOWERS and DAWNS. It was with these all my meetings were held. I went on the 8th of June and held meetings the same day, Thursday, Friday and Saturday evenings, Sunday afternoon and evening, and Tuesday.

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VIEWS FROM THE WATCH TOWER

THE PEACE CONFERENCE FAILURE

Czar Nicholas II. was no doubt greatly disappointed with the barren result of his recent Peace Conference. Called specially to induce a general disarmament on the part of civilized nations and for the institution of national courts of arbitration, the convention may be said to have failed utterly, in that the question of disarmament was totally rejected by Germany and therefore of necessity by her neighbors. The German emperor evidently realized that the disbandment of his great army would not only leave him with less power, but would throw another million able-bodied men upon Germany's labor market seeking employment, further depressing wages and precipitaing a panic and anarchy. He did the wisest thing for the present: but no human wisdom can long avert the impending time of trouble when there shall be no hire for man nor hire for beast, and no peace to him that goeth out nor to him that cometh in, because every man's hand shall be against (in competition with) his neighbor. (Zech. 8:10) The growth of intelligence is being fostered by the schooling connected with these standing armies, and labor-saving machinery is fast bringing these to the place where their increased intelligence will make them the more discontented and the less willing to step backward into serfdom at the command of giant Trusts.

Of the twenty-seven nations represented at the conference, sixteen agreed to favor and to seek to promote arbitration in settlements of national disputes, and about as many agreed to certain modifications of cruelties of war, which they evidently do not hope are ended. How evident it is that not humanity and not councils, but God who shall "speak peace to the Gentiles [the nations]."—Zech. 9:10.

And his voice commanding "Peace" will be in a very different tone from what is generally expected.—In tones that will shake not only the earth [social structure] but also the heavens [the ecclesiastical structure], he shall, by that awful time of anarchy when all the selfish passions of mankind shall be let loose, say—"Be still and know that I am God. I will be exalted among the Gentiles, I will be exalted in the earth."—Psa. 46:8-10.

"KNOWLEDGE SHALL BE INCREASED"—AND "THERE SHALL BE A TIME OF TROUBLE SUCH AS WAS NOT SINCE THERE WAS A NATION"

Another illustration of the fact that the impending trouble is being hastened and not hindered by education, comes to our knowledge. The security of the past was due, less to the fact that men were better in olden times than now, than to the fact that general intelligence being less men did not so well know how to do evil. A general increase of knowledge not accompanied by a conversion to righteousness and subjugation to the law of love is dangerous at the present time. The time for such general enlightenment will come safely when the kingdom of the Lord has been established and when its iron rule will hold in check the evilly-disposed, and teach them lessons of swift retribution.

The illustration of this subject is again in Russia, where, as noted a short time ago, the privilege of high-school and college education were greatly restricted by government authority. Now we clip the following respecting the unrest of the educated classes in Russia from the London *Spectator*:—

"The signs of unrest in Russia multiply. Apart from the local insurrections caused by the prevailing scarcity, which in some places, notably Kazan, are serious, there are the troubles which we noticed last week; and now the University students are in mutiny. Their real grievance is the brutality with which every expression of their feelings is suppressed by the Cossack police, who strike them with their whips, arrest, and otherwise maltreat them. The students have combined to protest against this treatment, and between their strikes and expulsions thirty thousand young men have left the universities, whose doors are closed in St. Petersburg, Moscow, Kieff, Kharkoff, Odessa, Kazan, Tomsk and Warsaw. The female students will, it is stated, follow the example of the men, and are much more dangerous, as they at once become revolutionaries. Indeed, there would seem from some documents published to be small revolutionary parties embedded in the movement. As each student has many families interested in his success, the matter is a serious one for the government, which once again finds itself in collision with the whole educated class. Nothing will, or can, happen in Russia until the military class is discontented, or the Empire finds a reforming Czar, but no government likes to feel itself hated by the class, from which, after all, it must draw all its own agents. There is, however, no remedy to be perceived, except through the Emperor, and Nicholas II., tho he wishes thoroughly well to his people, has no strength of initiative."

PRESBYTERIANISM IN SCOTLAND

The claim is often set forth that Presbyterianism is drifting from its ancient moorings: and we regard this as having both a favorable and unfavorable aspect. It is favorable to the intelligence and heart of these people to find increasingly large numbers of them unwilling to admit the unreasonable side of the doctrine of election—that God predestinated the torture of hundreds of millions of his creatures before their creation and made provision for it by the creation of a vast torture-chamber called "hell" and the preparation of vast quantities of fuel for their torture. It is unfavorable when we find them drifting toward infidelity—the rejection of Christ's redemptive work and the gospel set forth in the Bible—under the influence of a higher criticism and evolution doctrine. And it appears that this movement is not confined to this country. An evidently well informed writer in the *N. Y. Tribune* says of this *progress* in Scotland.—

"Professor Briggs would not have been molested in the church founded by John Knox. On the contrary, he would have found in it scholars and thinkers like-minded with himself. Open-mindedness is the characteristic of the Scottish church. Implicitly, if not explicitly, truth is the first article of its creed, and all the other dogmatic articles of its creed are interpreted in the light of the truth. It is true the Biblical scholars and theologians of Scotland are more conservative than those of Germany. But, for all that, some of them would have as hard a time in the American Presbyterian church as Professor Briggs had. Nor is that all. A ritualistic tendency has grown up in the Scottish church that has for its object the restoration of some liturgical and ceremonial features that were discarded at the Reformation. This movement meets with a sympathetic response from the people in the larger towns, and bids fair to revolutionize the church. Only in the remote country districts will one find the typical Presbyterians of the old days, and as they die there are none to take their places. Thus, in spite of its strong government and its uncompromising creed, Scottish Presbyterianism finds itself moving along in the stream of tendency.

"But most remarkable of all is the drift away from the severe conception of life and religion that characterized the Scottish reformers. During the last few years there has been a noteworthy change of sentiment in regard to the observance of the Sabbath. Not long ago Principal Story, the Moderator of the General Assembly of the Scottish church, preached a sermon on Sabbath observance in Edinburgh. In this sermon he made a strong plea for a less rigid observance of the day, and especially for the opening of clubs, public gardens, museums, art galleries and libraries."

If all the "old fashioned" Christians are dying out of the Presbyterian church and few or none of this class now being developed, and if this church is a fair sample of all churches, what can we expect? Just what the Master implied when speaking of the present time he said, "When the Son of Man cometh shall he find the faith on the earth?"—Luke 18:8.

It is the *errors* in the creeds of all churches that are causing the overthrow of the truths which they all hold, and which the errors discredit. Let all who have the true light now shining be zealous to lend a helping hand to these dear brethren—especially to the "old fashioned" ones.

BELIEVERS' CONVENTIONS—BOSTON AND ST. LOUIS

Two more Believers' Conventions are called under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, as follows:—

At Boston, Mass., commencing Friday, Sept. 22d, at ten o'clock A. M., and lasting three days.

At St. Louis, Mo., commencing Friday, Oct. 6th, at ten o'clock A. M., and lasting three days.

At this writing we are unable to give full particulars respecting the program and speakers, except that the Editor of this journal will probably speak each afternoon, and that Pilgrim McPhail is expected to take part in the Boston Convention, while Pilgrims Draper, Willis and Ransom may be expected at St. Louis. The hours for meetings will be the same for both conventions; *viz.*,

Friday, 10 A. M., opening "rally" led by representatives of the home churches whose guests we will be, and who promise us a warm welcome. At 2 P. M., a Testimony Meeting. At 3 P. M., a discourse. At 7 P. M., a Testimony Meeting. At 8 P. M., a discourse.

Saturday, 9 A. M., a Testimony Meeting; at 10.30 A. M., a discourse; at 2.30 P. M., a discourse on Baptism, its import and its symbol,—with opportunities offered for its symbolization by any who may so desire. At 7 P. M., a Praise Meeting; at 7.45 P. M., a discourse illustrated by a large Chart of the Ages.

Sunday, at 9 A. M., a Prayer and Testimony Meeting; at 10.30 A. M., a discourse illustrated by the Chart of the Ages; at 2 P. M., Praise Service; at 3 P. M., a discourse; at 7.30 P. M., several speakers, subject, Preserving the Unity of the Spirit in the Bonds of Peace.

All Christians who trust in the precious blood of Christ for justification are cordially invited to convene with us for the study of our Father's Word;—and especially such of these as have made or desire to make full consecration of their justified selves to the service of the Father through the merit and mediation of our Redeemer-King.

RAILROAD RATES, ETC.

The Boston Convention is timed so as to give us the advantage of the "Congregational Convention," held at the same time. *Special* tickets should be inquired for at once, that the Railroad agents may have them on hand at proper time. These special tickets will cost full fare *going;* and will have an agreement attached, pledging the Ry. to sell a return ticket for *one-third* of full fare for return journey. Thus the round trip rates will be two-thirds of the usual. Get full particulars of your ticket agent.

The St. Louis Convention is timed to take advantage of the low rates granted to the "St. Louis Fair," *viz.*, *one fare* for the round trip. These tickets will be on sale Oct. 2d to 7th and will be good for return until Oct. 10th. Remember that our Convention date there is 6th to 8th.

ACCOMMODATIONS, ETC.

Good, comfortable, clean accommodations will be arranged for at the rate of one dollar per day—board and lodging,—two in a bed (fifty cents extra where separate bed is insisted on). WATCH TOWER subscribers too poor to pay these moderate charges will be provided for, if they will request entertainment as "*the Lord's poor.*"

This will be the only notification of these conventions,

DECIDE AT ONCE AND, IF COMING, NOTIFY US

as there will be no other issue of this journal in this form until Nov. 1, the special issue (DAWN, VOL. V.) taking the place of the Sept. and Oct. issues.

Therefore, decide as quickly as possible whether or not you will attend either of these conventions. If your decision is to go, write to the Watch Tower Office, heading your letter with the word *convention*. Tell us how many there will be of your party—males and females—and whether you desire us to secure $1 a day accommodations for you, or whether you desire provision as the *Lord's poor*, as above. Also state by what railway you will come and, if possible, the hour of your arrival. So far as possible there will be a Reception Committee to take charge of all comers at trains; and they may be known by their displaying a copy of MILLENNIAL DAWN or the WATCH TOWER. But more than this, your letter will be so answered as to give you full information how to find the lodging and meeting places.

Dear Brethren and Sisters, let all who attend these conventions go to them full of earnest desire to get good, and so far as possible to do good to others;—full of the spirit of loving devotion and prayer. All such will surely experience a great blessing—a feast of fat things, in fellowship with our Lord and his brethren.

"UNTO THE PURE ALL THINGS ARE PURE"

"Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and to every good work worthless."—Tit. 1:15, 16.

Not sinners, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth, and who have enjoyed at least the first step in heart-purification, namely, justification; and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercises it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others; being selfish themselves, they attribute selfishness to everyone else; being impure themselves, they attribute impurity to others; having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motives of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandizement as motives, they view the divine course from this standpoint, and esteem that God was moved by pride to recover man from sin and death, or by vanity, to show what he could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honor, increase of power, in becoming our Redeemer. They think of the loyalty of the angels from a selfish standpoint, as in hope of advancement, or in fear of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control? Who would expect generous considerations in a mind full of envy and self-seeking?

The Apostle suggests of such that not only their minds become corrupted, but also their consciences; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare, they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord's people should be not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, his law of love.

"I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, professing to have known God are apt to profess as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of his Word, and of how wise they are as respects its interpretation. Not by boasting of professions, therefore, can we always judge who are of pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said—by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their consciences, as well as their minds, may not have become defiled.

To renounce the Lord in our works, does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means rather, in the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issues purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighborhood and amongst the Lord's people, would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain sends forth bitter waters, we may know that there is something wrong, something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line the Apostle James declares, "If any man among you *seemeth* to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these overflow is unsanctified, unholy, grievously lacking of the spirit of Christ,—hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient," only by disobedience to the law of the New Covenant, love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such an one, having lost the *spirit* of the truth, and having obtained instead a spirit of bitterness, rancor, evil, having a poisoned or defiled mind and conscience, is "to every good work *worthless.*" No matter what work such an one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in opposition to every feature of righteousness and goodness and truth and love, that there can be no peace, no co-operation between them. And this reminds us of our Lord's words, to the effect that those who are his people and who have his spirit, are "the salt of the earth,"—preservative, so long as they have this spirit; but, as he suggests, if the salt lose its saltness—if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a salting or preservative quality in the world—if he should lose these, what?—he would be worthless as bad salt, "to every good work worthless."—Tit. 1:16.

What course should be pursued by those who find themselves possessed of impure minds,—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds, which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful, and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;
His blood avails for me."

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, "Who healeth all thy diseases." All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "*worthless*" for his service. True, it is worse for those who were once cleansed, if they "like the sow return to the wallowing in the mire" of sin,—but still there is hope, if the Good Physician's medicine be taken persistently the same as at first. The *danger* is that the *conscience*, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin to be beauty of holiness. Then only is the case practically a hopeless one.

SOME OF THE GOOD PHYSICIAN'S ANTIDOTES FOR HEART IMPURITY

The Good Physician has pointed out antidotes for soul-poisoning,—medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:—

(1) "He that hath this hope in him purifieth himself even as he [the Lord] is pure."—1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the heavenly Father's love and the Redeemer's love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleaning and purifying of our hearts follows: for looking into the perfect law of liberty—love—we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave himself for us, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people zealous of good works."—Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forget *why* we were redeemed. The redemption was not merely a redemption from the power of the grave;—it was chiefly "*from all iniquity*" And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart."—2 Tim. 2:22.

We not only need to start right, but also to *pursue* a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners;" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects

it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness *first*. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is *purity* of heart—freedom from injustice.

Righteousness is *purity* of heart—freedom from unrighteousness.

Love is *purity* of heart—freedom from selfishness.

(4) "Seeing ye have *purified* your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."—1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through *hearing* the truth, nor through *believing* the truth, but through *obeying* it. And not merely a *formal* obedience in outward ceremony and custom and polished manner, but through obedience to the *spirit* of truth—its real import. All this brought you to the point where the love of the "brethren" of Christ was *unfeigned*, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not *like*, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the *spirit* of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next—that we may preserve our hearts pure—"See that ye love one another with a pure heart *fervently* [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."—1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh, how blessed would all the gatherings of the "brethren" be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the "brethren" more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter.

QUESTIONS AND ANSWERS

HOW CAN WE "GIVE TO EVERY MAN THAT ASKETH"?

Question.—What is the meaning of our Lord's words in Luke 6:30, "Give to every man that asketh?"

Answer.—Our Lord's discourse, of which this is a part, is given more fully, more completely, in Matt. 5:40-44. From Matthew's account it would appear that our Lord meant that when we are brought under compulsion, legally, we are to submit gracefully, and not to harbor resentment or grudgings. For instance, he says, "If any man *sue thee at the law*, and take away thy coat [by legal process], do not refuse him the cloak also." It does not follow that we are to allow him to take coat and cloak, etc., without the process of law-suit and compulsion. But whether we think the legal decision a just or an unjust one, we, as the Lord's disciples, are to be so law-abiding that we will offer not the slightest resistence to the enforcement of the legal decision, tho it take from us everything.

We should interpret Matt. 5:42, and Luke 6:30 in harmony with the foregoing, and assume that the asking means a *demand*, a compulsion. As for instance, if a highway robber were to "ask" or demand your money (as was much more customary in olden times than now, under present police regulations), surrender it without a fight. That this is the proper view is proven by the preceding statement, "If any man *sue thee at the law*, and take away thy coat," etc. If the coat were to be given freely for the *asking*, the injunction, respecting the law-suit to obtain it would be meaningless.

The succeeding statement is in harmony also, "From him that would borrow of thee turn not thou away." Here the attitude of the borrower stands out in contrast with the attitude of the highway robber, who demands absolute possession. The Lord's followers are to be generously inclined toward all men, anxious to "do good and lend," and to use hospitality without selfishly hoping for return favors. If so situated that an enemy could demand of us our goods, we are to submit; but if so situated that we can resist legally, we are to resist any unjust demands, and compel a suit at law. If the suit at law shall go against us, we are to submit gracefully and heartily. The teachings of this verse seem to be that the Lord's people are to seek to be generous, peaceable and law-abiding under all circumstances and conditions.

WAS THE GOSPEL PREACHED IN ALL THE WORLD IN PAUL'S DAY?

Question.—Please harmonize Matt. 24:14 and Col. 1:23, with your teachings.

Answer.—The statement of Matt. 24:14 does not imply that the whole world will receive the gospel and be converted by it, before the end of the Gospel age. Quite to the contrary, it expressly states that the preaching is to be for "a *witness* to the nations." From the form of your question, it would appear that you consider Col. 1:6 to mean that the gospel had already been preached to all the world in the Apostle Paul's day. If this be your thought, it is evidently quite incorrect, because, if the gospel had already been preached to every nation at that time, the end of the Gospel age should have come at that time, as our Lord declared, and the Millennial kingdom should have been set up and Satan been bound eighteen centuries ago. Besides, as we look over all the world to-day, we know that neither now nor at any time in the past has the gospel converted all the world: the most we can say to-day is that now, finally, the gospel has been *preached as a witness to every nation*—the Bible, which is the gospel message, has been translated into all the national tongues of the world, and thus every nation (through some representatives) has been made acquainted with the letter of God's message, at least; and this is in full agreement with our position that we are now in the "harvest" time or end of this gospel age, and in the dawning of the Millenium.

In respect to Col. 1:23, we will suppose that you refer to the clause which says, "The gospel which ye have heard, and which *was preached to every creature* which is under heaven." To assume, as you evidently do, that this implies that the gospel was already preached to every creature under heaven in the Apostle's day, and hence that there would be no need of a presentation of Christ to any in the future, because all have had a full and fair opportunity of knowing of the grace of God in the present life, is a most unreasonable interpretation of the Apostle's words. We submit to you that his meaning is as follows:—

God's grace for over two thousand years was restricted to Abraham and his seed,—the one nation of Israel; and was not sent to any other nation under heaven. (Amos 3:2) And even when the gospel "began to be preached by our Lord," it was restricted to the same "lost sheep of the house of Israel" (Matt. 15:24): it was not until Israel had stumbled through unbelief, and been rejected of God (Matt. 23:37, 38), and after our Lord Jesus had "tasted death for every man," "for the sins of the *whole world*," and had risen from the dead, "Lord of *all*," that he authorized the preaching of the gospel to others than the Jews—to the Gentiles. His message was, "Go ye and teach *all nations*," etc. In harmony with this the Apostle tells us in Col. 1:23 that the gospel which we have heard is *open to every human creature* under heaven—there is no longer any restriction of it to the Jews.

The difficulty in the translation is in the word *to:* the proper thought would be better conveyed by the word *for.* The Greek word is *en,* and altho its strict meaning is *in,* yet it is frequently used in the sense of *for,* being so translated six times in the New Testament. Instances: "If ye be reproached *for* the name of Christ." (1 Pet. 4:14) "Well reported of *for* good works." (1 Tim. 5:10) "Think they shall be heard *for* their much speaking" (Matt. 6:7), etc.

"I, IF I BE LIFTED UP, WILL DRAW ALL MEN"

Question.—What is meant by "lifted up" in our Lord's expression, "I, if I be lifted up, will draw all men unto me?"

Answer.—The primary thought undoubtedly is our Lord's crucifixion—his lifting up on the cross, as the great sin-offering on behalf of "the sins of the whole world." It is as a result or consequence of this sacrifice that all the blessings which God has purposed and promised shall eventually come to our race. Until the atonement for our sin had been made, nothing permanent could be done for man's release; for the sentence upon him was a death sentence. Our Lord's lifting up was as the antitype of the brazen serpent which Moses lifted up in the wilderness, looking to which the Israelites, bitten by the fiery serpents, were healed—in type of how the world of mankind, bitten by sin, poisoned and dying, may have life through the exercise of faith in the Redeemer, based upon his great sacrifice—his lifting up as our redemption price.

A secondary thought connected with this passage would be that our Lord's obedience in laying down his life as our sin-offering led directly to his own exaltation to power and great glory, as the Apostle has stated it, "*Wherefore* God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11.

It is by reason of our Lord's *lifting up,* in both of these senses, that the blessing is come to the world. His lifting up as the sin-offering was our purchase-price; his lifting up in exaltation as our great Prophet, Priest and King, is equally necessary to the drawing of the world of mankind, and the resultant blessing upon all who yield to the drawing influence.

While considering this passage, it is well to have a proper thought in mind respecting the *drawing.* That our Lord is not drawing all men to himself at the present time is evident to every one: moreover, the Scriptures assure us that he is *not* drawing men at the present time: on the contrary, his own words are that during the present age the Father does all the drawing: "No man cometh unto me, except the *Father* which sent me *draw* him." The drawing by the Son will not begin until the drawing by the Father has accomplished its intended purpose. That purpose, as Scripturally expressed, is "to take out of them a people for his name"—to gather out of the world an elect Church as a bride for his Son, to bear the name of Christ, to be his Bride and joint-heir, "members in particular of his body."

When the election of this Gospel age shall have accomplished this purpose, and the church shall have been glorified, Bride and Bridegroom made one, then, will begin the time in which the Son will "*draw all men,*" the world of mankind, as the Father has been drawing the church during this age. In this work of *drawing* all men, the church will be associated with the Lord as "members of his body," of which he is "the head over all, God blessed forever."

It has required this entire Gospel age to *lift up,* first the Head, and afterward the members of his body, joint-sacrificers with him. When all the sufferings of Christ are ended, and the last member of the body has finished his course in death, then, through the power of the first resurrection (which began with our Lord, and will finish with the change of the last member of his body) the entire church will be *lifted up* in the secondary sense, of exaltation, and then will begin the work of drawing the world—pointing all to the great sin-offering finished at Calvary.

That our Lord meant by this expression, "lifted up," more than his own crucifixion is evident from his words, "When ye have lifted up the Son of Man, *then* shall ye know that I am he." The Jews do not yet know Christ as the Messiah: and this is an additional proof that his words include the lifting up, the crucifying, of all the members of his body—the church.

The drawing does not mean, as some have erroneously supposed, a compulsory forcing of mankind. Some Universalists have used this passage as tho it supported their contention; but rightly understood it is quite to the contrary. It intimates that the Lord will exert a drawing and helpful influence upon all men, but nevertheless leave their own wills free to act; for he seeketh such to worship him as worship him in spirit and in truth. In proof that the word, "drawing," as used in the Scriptural sense, does not signify compulsion, note well the fact that the Father's drawing during this Gospel age has not been compulsory: it has consisted of enlightenment and help and opportunities which may be either accepted or resisted by all who experience the drawing. Thus we are distinctly told concerning this calling and drawing that "Many are called, but few chosen," because few make their calling and election sure by obedience to the terms of the call. So, too, it will be during the Millennial age; the light, the opportunities, the general influence of that time, will be so favorable, that "*all shall come to a knowledge of the truth*" (1 Tim. 2:4; Isa. 11:9) and to opportunities of harmony with God. And it shall come to pass that the soul who will not hear (obey) that Prophet, Priest and King, then in power, shall be cut off from amongst his people—in the second death.—Acts 3:23.

THE ONLY BEGOTTEN

From far in the great aions of eternity,
From space unlimited, unmeasured by the steps
Of worlds, from silence broken by the voice
Of him, the Self-Existent One, whose skilful word
Created him,* came forth the glorious Son of God.

(O sacred moment! which with shaded eyes we dare
With holy boldness to approach; not with a vain
Desire to see and know what God has hid, but drawn
Thereto by that blest Spirit which in reverence
Delights to search the deep and precious things revealed.†)

O glad Beginning of Creation's early morn!
O glorious Finish of Creation's noon and night!
O blessed Son, begotten of the Father's speech,
Thou Only Well-belov'd, in whom all fulness dwells!
Silence and space alone were found to worship thee!

But deep within the counsels of th' Eternal One
Lay countless hosts whose praise should celebrate the Son;
And to the Son was giv'n prerogative‡ to call
Them to existence, in abodes of him prepared,
And crown with happiness each creature in its sphere.

Rich in insignias of his high rank, he still
Delighted in the emblems of humility;
And wore upon his heart the gem obedience,
And clothed his arm with zeal, his feet with haste, to do
The holy will of Him who loved and cherished him.

And now reigns silence, solemn, still, as that which on
His natal day received him; for the angels watch,
With awe constrained, while he divests himself of all
His wealth and glory, and becomes a babe; then loud
Hosannas sing, "On earth be peace, good will to men!"

And lovingly they watch him as the perfect man's
Estate he magnifies with like obedience,
Unflinching loyalty and firm humility;
Till, daunted not by Calv'ry's cross and shame, he gives
His life—a ransom for a helpless, dying race.

That awful day the darkened sun and quaking earth
Creation's anguish voiced; but One yet reigned supreme,
Who loved him with the power of infinity,
And in His master-hand the mighty issues held—
The matchless Son had won the title to a throne!

What throne? Could all the boundless universe produce
A worthy coronet for his escutcheon which
Nor honor, glory, shame nor death could mar? Behold,
The heav'nly myriads worship, while the Father crowns
The risen Son—divine,* immortal,† Lord of all.‡

O hail, Immanuel! Prince of life and glory, hail!
Let earth with heaven unite in adoration, praise,
Thanksgiving to thy God, whose attributes thou hast
Exalted, and to thee, whose love and sacrifice
Constrain a race redeemed to endless gratitude!

—R. B. HENNINGS.

* Rev. 3.14. † 1 or. 2:10. ‡ John 1.3.

* Heb. 1:3—*Diaglott.* † John 5:26. ‡ Rom. 14:9.

ENCOURAGING THE TEMPLE BUILDERS

SEPT. 10.—HAG. 2:1-9.

"Be strong, all ye people of the land, saith the Lord, and work, for I am with you."

Haggai's prophecy dates from a period fifteen years after the return of Israel from Babylonian captivity. In our last lesson we saw the corner-stone of the Temple laid with much rejoicing and hope, but it would appear that the builders soon became discouraged, and practically gave up the work. We are to remember that the work of reconstructing their homes, gardens, etc., would be considerable, and would keep them very busy for years. Besides, a new ruler of the Medo-Persian empire had succeeded Cyrus, *viz.*, Cambyses, and he with his hordes of soldiery had passed through Palestine en route for Egypt, which he conquered, and doubtless both going and returning the large number of poorly disciplined soldiers did considerable looting, and thus discouraged the hopes of those who so confidently looked for a return of national prosperity.

But apparently a considerable portion of the difficulty lay in a lukewarmness toward religion. The people, it would seem, had provided themselves with comfortable houses, gardens, etc., while the Temple, the Lord's house, lay desolate. This is implied in the Prophet's word's. (Haggai 1:4-6) Haggai not only came as a reprover of the people's neglect, but also as an encourager to a reformation in this matter. He pointed out to them that their crops were small, and prosperity was lacking, because they had neglected to honor the Lord with their substance. We remember that this was the Lord's covenant with Israel as a nation—that they should have temporal prosperities as a reward for faithfulness to the Lord, and temporal adversities as a punishment for neglect of their religious obligations. Hence the Prophet's words would be recognized by the people as in full accord with the Lord's predictions through Moses. (Deut. 28:1-42) And the appeal seems to have had the desired effect. The people began to realize that in neglecting the Lord's cause, and merely caring for their own temporalities, they had not only dishonored God, but had also justly hindered their own temporal prosperity. In consequence, a revival of religious interest followed, and the Temple reconstruction began again.

Many have failed to note the distinct difference between God's covenant with fleshly Israel and his covenant with spiritual Israel, and therefore are inclined to apply the above reasoning to Christian people of the present time, and to say that if anyone is not prosperous financially and socially it is an indication of his lack of religion and of divine disfavor. But the very reverse of this is frequently true now. If we see an individual, or a company of individuals, very prosperous in temporal things, experience would lead us to question whether or not the prosperous ones were living as near to God as when they were less prosperous, and whether or not their prosperity might imply extra danger from "the cares of this life and the deceitfulness of riches."—Mark 4:19.

True, riches do not in every case indicate worldliness. Apparently the Lord occasionally finds some earnest and faithful children to whom he can entrust a stewardship of riches for the furtherance of his cause, without injury; but observation shows that such instances are rare, and that as a rule not many great, not many rich, not many wise, not many learned, hath God chosen, but the poor of this world, rich in faith, to be heirs of the kingdom.—1 Cor. 1:27; James 2:5.

If it be inquired then Wherein is the parallelism which we should expect to find between God's dealings with fleshly Israel under the Law Covenant and his dealings with spiritual Israel under the New Covenant? we answer, The parallelism is there, but on a higher plane. The spiritual Israelite who is faithful to God will grow rich spiritually in deed and in truth, but if unfaithful to God he will grow poor spiritually in deed and in truth. And those who are poor in temporal things may be rich in spiritual things, but in any case will find that "godliness with contentment is great *gain*"—true riches.*

The date of Haggai's prophecy is given as the second year of the reign of Darius (1:1), but this Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeeded Cambyses.

Haggai's message, as presented in the first chapter, had evidently aroused an interest in religion, as intended; and so we find that the second chapter, of which our lesson is a part, is in the nature of an exhortation and encouragement to "the people of the land." And by the way, this expression, which fifteen years before was considered applicable to the foreigners residing in Palestine, is now applied to the returned exiles; they were henceforth *the* people of *the* land—God's people in the Land of Promise. The encouragement, extended to the governor, the chief priest, and the people in general, was an exhortation to be strong in the Lord and in the power of his might; and the basis of the encouragement was in the declaration, "I am with you, saith the Lord of hosts."

It is a mistake to suppose that God's people always need a berating. It is well to remember the weaknesses and discouragements with which all contend, and to administer the oil and wine of consolation and encouragement. We are to remember that when the Lord's people are weak in confidence in themselves is the most hopeful time to cultivate in themselves and each other a spirit of reliance upon the Lord and confidence in him. Fain would we say to the Lord's spiritual children these words of the Prophet, "Be strong, saith the Lord, and work; for I am with you."

It is when the Lord's people begin to feel that the Lord is afar off, and that they are depending on themselves or on each other, and when they realize their weaknesses, that discouragement is apt to creep in—especially upon those who, having returned from mystic Babylon, are seeking to build again the spiritual Temple, the Church, the Temple of the living God. There are many temptations to these to attend to earthly affairs, to build their own reputation and earthly prosperity, and to neglect the great work for which ostensibly they came out of Babylon. Let all such take courage from the Word of the Lord, through Haggai, "I am with you; be strong and *work*." To those who have no interest in the *work* the message respecting the Lord's presence will be undesirable; but it encourages and strengthens the truly devoted who are merely discouraged by the fightings without and within.

The Lord, through the Prophet, called the attention of the Israelites to the fact that he had made a covenant with them after they had come out of Egypt, assuring them of his willingness to perform it; and that his spirit, his power, his energy, was in their midst to guide, to overrule and to bless, and on this account they should not fear nor be discouraged And if that Law Covenant, given at the hands of Moses, and ratified with the blood of bulls and of goats, was a cause of encouragement to fleshly Israel, much more should spiritual Israel remember the New Covenant, and its new Mediator, who ever liveth to make intercession for us, and to regard our welfare at the throne of the heavenly grace; and the precious blood by which the New Covenant was ratified. Spiritual Israel may well say, I will not fear; for if God so loved us while we were yet sinners, much more now that we are accepted in the beloved are we the special objects of divine care and grace.

The message of vss. 6-9 was doubtless considerable of a riddle to the Israelites who heard it. It seemed an extravagant statement; indeed, it was so, if applied to the house which they were seeking to reconstruct. But the holy spirit, through the Apostle, shows us that this prophecy did not relate wholly nor even specially to the literal temple at Jerusalem, but to the symbolic temple, the temple of God, "which temple are ye"—the church of the living God, whose names are written in heaven. This Gospel church is the "latter house" or temple, spiritual Israel, as the former house was natural Israel, represented in the natural Jerusalem and its temple. Ours is the New Jerusalem and our temple is being built by the new Master-builder himself, as it is written, "Ye are his workmanship." (Eph. 2:10) The Apostle shows us that Christ Jesus himself is the great Corner-Stone of this house of sons, and that all of the faithful followers of Christ are being shaped, fitted, polished, prepared, as "living stone," for places in this antitypical temple, whose builder and maker is God.—1 Pet. 2:7; Heb. 11:10.

It is only when we get a glimpse through the New Testament of the glory, honor and immortality which shall attach to the great spiritual temple now under construction, and realize by faith the "glory that shall be revealed in us," in God's due time, that we can realize even slightly the significance of the words of the Prophet, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace."

The peace and joy and blessing which the world needs and craves cannot come, will not come, until this latter house of the Lord's building shall be completed and filled with his glory—until the elect church, whose Head is Christ Jesus, shall be given the kingdom, the dominion of earth—then a King shall reign in righteousness and princes shall execute judgment, the knowledge of the Lord shall fill the whole earth, and none shall need to say to his neighbor, Know thou the Lord, and great shall be the peace of that Millennial day, when the Prince of Peace shall reign.—Luke 12:32; Rev. 5:10; Isa. 11:9; 32:1; 54:13.

* See June 15, 1919, for critical examination of Covenants

This prophecy respecting the shaking of the heavens and the earth is quoted in Heb. 12:26, and we there have an inspired comment upon it, showing that it will be fulfilled in the end of this Gospel age, and that it is a symbolic shaking and signifies the removal of everything that is unstable, transitory, imperfect,—in the great time of trouble with which this age will end and the Millennial age be ushered in. The Apostle assures us that the expression, "Yet once more," signifies a finality, that there will never more be requirement for shaking; for revolution, for changes, because with this great shaking, this great change, will be ushered in that perfection of the new order of things which cannot be shaken—the kingdom of God conditions.

The shaking of all nations is here, as everywhere, associated with the glory of the temple: in other words, the Scriptures show that the time of great trouble upon the world, in which all the kingdoms of this world and its various institutions, religious, political, social, shall fall, will be the very time when God's kingdom, God's church, shall be "*set up*" in power and great glory; to be his agency in blessing the world. And not only here but elsewhere we are assured that when this shall take place the Desire of all nations shall come.

All peoples have been looking with more or less earnestness and sincerity for a just and good government, however blindly they may have sought it, because the prince of this world has blinded the minds of them that believe not through the weakness of their judgment and the selfishness of their hearts. But when the vail shall be taken away, and the blind shall see out of their obscurity, and God's kingdom shall have came and established peace and good will amongst men, and when the knowledge of the Lord shall have been caused to fill the earth, and when the evil-doers shall have been cut off from life, in the second death, verily then the desire of all nations will have come, and the desire of the Creator will have come too; for God's will shall yet be done on earth as it is done in heaven, as prophesied in our Lord's prayer.—Matt. 6:10.

Silver and gold, in the restoration of the temple, seem to have been lacking; hence the Lord's declaration that all the gold and all the silver are his. In the antitypical temple construction, it at times appears as tho the silver of divine truth were lacking, and the gold of the divine character insufficient, but all who have confidence in the Lord may rely upon his assurance that he has all things needful for the accomplishment of his purposes. "The Lord knoweth them that are his," Therefore, in the language of the text, let us all be strong, and work, for God is with us; we are merely coworkers together with him. He will surely accomplish the great work he has promised; the spiritual temple shall be built: but our individual blessing in connection with it will be in proportion as we have been strong in the Lord and full of faith and full of zeal, co-workers together with him. "I am with you, . . . *work!*"

"MY GRACE IS SUFFICIENT FOR THEE"

SEPT. 17.—ZECH. 4:1-14.

"Not by might nor by power, but by my spirit, saith the Lord of hosts."

Zechariah the Prophet was a priest as well, and was a young man at the time of his return under the governor, Zerubbabel, from the Babylonian captivity. As a prophet he was the successor of Haggai, who was now old, and his career as such began in the second year of Darius Hystaspes, and continued about two years. It was part of his mission to encourage Zerubbabel and all who labored in the construction of the Temple, and who were beset by innumerable oppositions, difficulties, etc.—Neh. 12:4-7; Zech. 1:1; Ezra. 5:1; 6:14; 7:1.

There are two general views respecting this and all prophecies; one of them, the one favored by the "higher critics," is that the prophets of the Old Testament Scriptures were men of high moral attainment and faith in God's promises, who realized in advance of others and more keenly the true situation of things, and of their own volition, prompted by their own faith and zeal, exhorted the people, in parables that would be helpful, instructive, encouraging, etc. The other view is that God had the faith in his own promises and arrangements, and that he miraculously operated upon certain chosen persons, so that "holy men of old spake as they were moved by the holy spirit"—things which were not their own thoughts, but which encouraged themselves and inspired their own faith and zeal, as well as the faith and zeal of all about them. This view of the prophets and their prophecies gives the glory to God, and makes of the words of the prophets messages from God, and hence authoritative and reliable, while the fervent utterances of the very best men could not be considered reliable; but, as we all know, are frequently faulty, because of the fallibility of their authors. The Apostle Peter asserts this last view of the matter, and contradicts the former one.—1 Pet. 1:10-12.

Any other view than the latter would make the prophecies valueless as prophecies to the church of to-day. It is not until we realize that the prophecies, altho having some force and application to the times in which they were written, have a special force and application to us, as the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies—a force and meaning that is entirely lost to those who take the higher criticism view, and reduce the prophets of olden times to the level of street-corner preachers, who expressed truth in crude forms and figures, blended with considerable of untruth and human misjudgment.

Altogether the Lord gave the Prophet Zechariah seven different visions; and the fifth of the series is the subject of this lesson. It showed a large golden candlestick, or, as we would say, lampstand, with a large central bowl, and seven branches therefrom, each of which terminated in a lamp. The prophet, no doubt, was somewhat familar with such a lamp, since it in many particulars corresponded to the one made by divine direction, and kept in the holy apartment of the Tabernacle, and later of the Temple. The Prophet knew that this lamp represented in some manner divine favor, enlightenment and blessing as connected with the promises made to Israel. But the lampstand of the vision had a peculiarity all its own, for the Prophet beheld also two olive trees connected with it by golden pipes. (Vs. 12) Thus the Lord indicated that the supply of oil for Israel's candlestick and the supply of Israel's light was an inexhaustible one.

No doubt the Prophet himself, and those in that day who heard his prophecy, drew from this vision a considerable amount of blessing and encouragement. To them it would speak of the Lord's continued favor with them, notwithstanding the persecutions and difficulties on every hand. Quite probably they interpreted these two olive trees to represent in some manner the kingly and the priestly offices in Israel, which offices were now represented by Zerubbabel, the governor, and Joshua, the high priest, God's special representatives in the work of restoring Israel. No doubt the Lord wished those to whom Zechariah prophesied to get just such encouragement, and arranged that these two leaders of the people should be types of the Royal Priest—Christ Jesus.

Nevertheless, we believe that there is a much higher significance to the vision than this, for we find, not only the golden candlestick, but also the two olive trees, mentioned six hundred years later, in our Lord's revelation given to the Apostle John on the Isle of Patmos: and this is conclusive proof that the vision was more than merely a parable by Zechariah, and farther reaching than merely the encouragement of the builders of the typical temple. We will not here enter into the subject in detail, but merely call attention to the fact that the seven lamps or candlesticks shown in united form to the Prophet are shown as separate and distinct in the Book of Revelation, where each of the seven churches, or the seven epochs of the history of the church, is represented by a separate candlestick, or lamp.—Rev. 1:12, 20; 2:5; 11:4.

The message sent to Zerubbabel, the governor, no doubt carried with it the intended blessing and encouragement to that officer, and was in full accord with the candlestick vision. He was to learn, and all the people with him, that the success of their work was not by the *might*, influence and favor of the Persian monarch to whom they were subject, nor by the *power* and numbers and ability of themselves, as laborers and defenders of their cause against their nearby neighbors, the Samaritans. They were to learn that the success of their efforts should be attributed to God, whose holy spirit, power, influence, would guide and control the affairs of that nation, and accomplish in his own time and way the gracious things which he had promised them.

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

This probably referred to the mountain of difficulty which stood in the way of the Lord's work, and which had for some

time prevented its completion, and at the present moment was a serious menace. The Lord's assurance, through the Prophet, was that the Temple should be completed, shall be finished; and not only so, but that Zerubbabel, who had laid the foundation stone, should also have the honor and privilege of completing it with the head-stone or cap-stone, and that when completed there would be great rejoicing and appreciation of the work, acclamations of "Grace, grace, unto it!" In harmony with this, Israel was exhorted, "Despise not the day of small things"—small beginnings, feeble efforts, discouraging conditions, etc.,—but to consider Zerubbabel the master-builder, the plummet-user, and to recognize the Lord's wisdom and power with him.

But the language used in this connection is entirely too strong to be applied solely to the insignificant little temple built by Zerubbabel and his associates. As we have seen that the former part of this vision applied to fleshly Israel only typically, so we see that this part also applies to Israel, and to Zerubbabel and to Joshua only typically.

Looking for the antitype, we find it in spiritual Israel, the spiritual temple which God is building. In Zerubbabel and Joshua we find the kingly and priestly offices of our Lord Jesus represented in two parts—the word Joshua in the Hebrew signifies *Saviour*, and in the Greek is *Jesus*, and the name Zerubbabel, as we have already seen, signifies *Born in Babylon*. The particular time typified would be the present time, when God's people are returning from Babylon, and when the work of Temple-reconstruction is in progress.

Our Lord Jesus himself laid the foundation of the spiritual Temple, and he himself will complete it as its top-stone, and it shall be acclaimed glorious, not only by men, but by angels, in God's due time. The work is in his hand, and although from outward appearances at the present time there may seem to be discouragements, and little progress may seem to have been made, yet his servants should be of good courage and should remember that their victory is to come, not through human might, popularity and influence, nor by their own power, but by the Lord's Spirit. The possession of his faith and his spirit will give us the victory over the world, the flesh and the Adversary, and make us more than conquerors through him who loved us and bought us with his own precious blood. Our struggles, our efforts, our building, are all on a discouragingly small and insignificant scale, but we see not and build not the real Temple, the living stones. We see each other according to the flesh, to some extent, despite our efforts to know no man after the flesh, and to recognize each other only as new creatures in Christ. We look more or less, however unintentionally, at the things that are seen, which are temporal and imperfect. We think more or less of the work of construction from the standpoint of numbers, influence, outward polish, etc. Instead, we should be looking unto Jesus, the author of our faith, who laid the foundation-stone, and who is to be the finisher of it, and is the cap, the climax, of his great and wonderful work, the new creation in glory.

The "great mountain" of the present is the great kingdom of the Evil One, which has the appearance of being immovable, but which now speedily, in the great time of trouble and "shaking," shall pass away, leaving a plain, a highway of holiness on which whosoever wills of the world of mankind may return by restitution to full harmony with God under the great Prophet, Priest and King.

The antitypical temple will be complete when the power of the most high, represented by the oil of the candlestick, the holy spirit, shall rear up the living temple in resurrection power (from the dead) in the likeness of our Lord, in glory, honor and immortality. Then the glory of the Lord will fill the spiritual temple! Then will be the shoutings, "Grace, grace, unto it!" Then will begin the great work of blessing all the families of the earth, and the blessings shall flow from this spiritual Temple, a river of water of life, clear as crystal,—as seen in our lesson of August 20.

From this standpoint only, as applicable to the antitypical Zerubbabel, can we understand the reference to the "seven eyes" of the Lord which run to and fro through the whole earth. We can see that the eyes of the Lord (his perfect and much diversified wisdom) are necessary to be exercised throughout the whole world in connection with the work of preparing the living stones and rearing up the antitypical temple in the hands of the antitypical Zerubbabel, but we could not see how divine wisdom would be necessary in all parts of the earth to take supervision of the building of the little typical temple by the typical Zerubbabel.

No one can rightly appreciate the hopes and ambitions aroused in the minds of the Jewish nation by the Lord through the holy prophets, except as he realizes the fact that spiritual Israel has taken the place in large measure of natural Israel, whose branches were broken off, that we who were of the Gentiles might be grafted in and become heirs of the chiefest, the heavenly, the spiritual features of those promises. Nevertheless, we are to remember that there are also earthly features of those promises, which the Apostle assures us are still sure, and reserved for the natural seed of Abraham, and through the latter to extend to all the families of the earth, that whosoever will may become of the earthly seed of Abraham: for Abraham's seed is to be of two parts—"as the stars of heaven" and "as the sand of the seashore."—Rom. 11:26-33; Gen. 22:17.

SEPTEMBER 24—REVIEW

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:—I thought I would drop you a few lines as to my experience in my recently begun work as a colporteur. In company with Brothers Richardson and Barbour I came to Washington, Pa., a nice town of about 20,000 population. For the most part its people are very intelligent and independent. I found DAWNS and tracts in many of the houses, and a strong feeling of suspicion as well as of opposition against both. For this the ministers of the place are evidently responsible; the most of them had never read what they blindly oppose. Thus they are guilty of expressing judgment in advance of knowledge!

The WATCH TOWER readers have just distributed *The Bible vs. the Evolution Theory*. In a majority of the houses at which I called I found that excellent booklet, and upon inquiry learned that nearly all who had it had read it with benefit, and some were loud in their praise of such "a good and timely tract." On the strength of this tract many gave me their orders for DAWNS, saying that "the author of such a tract would certainly produce a readable and profitable book." One old "brother" said he "knew something heavier was coming." He gave me his order for the books that he might learn more of the truth.

One of the ministers of the city was very industriously engaged in misrepresenting the DAWN, going about from house to house counseling his flock not to read the book, but to exercise the same caution concerning it as they would relative to a dose of poison. He told some of them that if they had any faith at all the book would eclipse it with the darkness of unbelief. That if they had the least hope, they would be deprived of it should they read the DAWN! This "shepherd" and I came near forming acquaintance; he was always one door ahead of me! The first house I saw him come out of I went into. The "lady of the house" recognized me as if by instinct. "Good morning," I said. "Good morning, Sir; you are the man that's around with that book, MILLENNIAL DAWN?" "Yes; and I will be only too glad to call your attention to the book for just a few moments." "Oh, no! our minister was just here and told me not to read the book, nor receive you into my house, nor bid you God-speed; for your book was full of infidelity, and neither you nor the book believed in God, heaven or hell."

I replied, "Sister, I am confident the minister never read the book, does not know what it contains, and am sure he is entirely wrong; for the book treats on all these subjects; and, besides, if you will read it, you will find as much hell taught as you could wish." "Oh, well, if that is the kind of book it is you may bring it to me," said she. I thanked her, and in leaving the house was just in time to see the good minister emerging from another house.

I made my way to this residence and was received with a way-below-zero air, and at once told that "We do not want the book, and would not give it house-room." The minister, she said, had told her not to read the book, and that was enough for her! I said, "Lady, do you do everything your minister tells you to do?" She said, "No, not everything." I said, "If he would tell you to put your head in the fire, would you do that?" "No," said she. Then with true womanly curiosity she inquired: "What's in the book, anyway? It must be a funny book; everybody has so much to say about it." This opened the way, and after rehearsing some of the leading points she said: "If it's a book like that you may bring it, for I have often wondered what was to become of the heathen, anyway!" I recorded her order, and in leaving was just in time to catch a glimpse of my adversary leaving another house. I was soon in the presence of the "lady of the house," who at once advised me that I was wasting time at her house with the book; that when she wanted to read Ingersoll she would procure his works! I said, "Now, lady, why don't you

want my book? I am sure it contains heart-satisfying and mind-catching explanations of the very things you wish to know about, and concerning which you have inquired of your minister and others many times, only to be left in the dark. You have, I am sure, been all your life querying respecting how the death of your Redeemer and the love and justice of God can and will affect the heathen. How and what will be the general judgment? When and how God's kingdom will come and his will be done on earth as it is in heaven? Why God has permitted evil so wide an influence? etc. You have never found satisfactory answers to these questions, but can have them now in the MILLENNIAL DAWN. Besides, a lady of your intelligence should read for herself, as I am sure you do." "Well," said she, "bring me the first volume; and if it holds out, I will have the rest." I thanked her, adding, "I am confident you will have all the books. You do not look like a woman who will abide having her reading matter selected for her. The book may cut the corners of your creed, but"—. "I don't care anything about the creed, I never read the creed! I don't know it. Bring me all the books! How much are they?" she interrupted.

It is strange how little mental and moral independence some people have! Yet, there are instances where some go to extremes with what they do possess. For instance, in this town of Washington is a beautiful college building filled with the young of both sexes. The learned "Doctor" who presides over the institution, told Brother Barbour, who was presenting the claims of DAWN, that when he was a young man the question of the second coming of Christ troubled him very much. But as he grew in years and wisdom (?) the question did not bother him any more, and said: "I have absolutely no interest in the question of the second coming of Christ, and do not wish anything to do with the question." "No, young man. I don't want your book."

Although I have been a minister of the Gospel for nearly a quarter of a century and thought I knew something about matters and things, yet I realize that much of that service, though rendered in all good conscience, seems to have been worse than wasted, for evidently my conceptions of the character and work of God were to a considerable extent decidedly wrong. Now with more correct and enlightened views of the lengths and breadths, and heights and depths of the justice, wisdom, love and power of our heavenly Father, I am glad to avail myself of this new ministry which enables me to leave from sixteen to fifty printed sermons with the truth-hungry with whom I meet.

Praying the blessing of our heavenly Father upon you, dear brother, and that you may be spared to us and to his service unto the end, I am,

Yours in his service, C. W. COOPER.

VOL. XX ALLEGHENY, PA., SEPT. 1-15, OCT. 1-15, 1899 Nos. 17, 18, 19, 20

MILLENNIAL DAWN, VOL. V.—"AT-ONE-MENT"

Copies of DAWN V. (500 pages), have been sent to all on the WATCH TOWER lists whose subscription is not in arrears—including all of the *"Lord's poor,"* who applied as per above terms, during the present year. This represents our issues for September and October, as mentioned in August 1st TOWER. Any who expected it and have not received it, and whose reckonings would thus appear to be different from ours, are requested (1) to ask their postmaster to *look for it* in his office, and then if not found (2) to at once notify us, mentioning date of last remittance and *how* forwarded.

VOL. XX ALLEGHENY, PA., NOVEMBER 1, 1899 No. 21

THE VOLUNTEER WORK

In our issue of April 15 the offer was made that wherever the friends of present truth would *volunteer* to serve the Lord and his brethren by distributing the booklet, *The Bible vs. the Evolution Theory*, to the Church people of their cities and towns the same (a 5 cent pamphlet) would be supplied *free.*

The motive behind this large expenditure is the hope of reaching some of the Israelites indeed, in Babylon; and we know of no better method of serving the truth to such that is open to the majority of those who have pledged themselves living sacrifices to lay down their lives for the brethren.—1 John 3:16.

Brothers and Sisters in all parts of our land and in Great Britain promptly responded; and as a result we are only now getting ahead of the home demand, and preparing a large shipment for England. Now the Transvaal war excitement makes it advisable to postpone the distribution in England; and hence we inquire for *more* volunteers at home, who can be promptly supplied: our British brethren can be supplied later from those now on the press.

The dear "volunteers" who have already engaged in this service report great blessings upon their own hearts in this little service for our King and his "brethren." Some, having finished the work in their own cities, are reaching out into adjacent towns. Some have been led to study the truth because of their appreciation of the faithfulness to principle exhibited by these "volunteers."

The volunteers of each town should act in unison, as much as possible. Make out your list of Protestant churches in your place, and estimate the probable *attendance* (not membership): then appoint one of your number your scribe to report to us the number of churches and the number of booklets you can judiciously use. All want some part in this "harvest" work. The Master says, "He that reapeth receiveth wages [blessings, now] and gathereth fruit unto everlasting life."

THE BOSTON AND ST. LOUIS CONVENTIONS

Blessed seasons of spiritual refreshing both of our conventions proved to be. We have every reason to believe that the Lord not only used them as channels of blessing to the "brethren" already interested, but also to others who came with friends or through curiosity. Under the Lord's providence the daily press of both cities gave us liberal notices which reached some of the Lord's hungry sheep.

The WATCH TOWER announcement styled these "Believers' Conventions,"—as signifying believers in God's Word at this time, when so many professed Christians are falling into disbelief through the influence of the Evolution theory, "higher criticism," infidelity, etc. And the word "believers" is widely known as signifying adherents to the doctrine of the second coming of our Lord. We are "believers" and hope always to be such, but let us beware of thinking of or using this as a distinctive or sectarian name—to distinguish and separate us from other Christian *believers.* We do not want to be separated from other believers, but to continue to love and cherish and fully fellowship all who with us trust in the sure Word of God, even though they do not yet see eye to eye with us on all points respecting that Word's teachings.

The announced programs were pretty generally carried out: at Boston addresses were delivered by Bros. Thorne and Graham of the Boston company, Bro. Alexander of the Yonkers, N. Y., company, Bro. Barton of the Philadelphia company, Bro. Weber of Maryland, Bro. Lewis of Cohoes, N. Y., Pilgrim Bro. McPhail of the Chicago company (who also conducted the musical features) and by the Editor of this journal. And in the testimony meetings all had good opportunity of which very many availed themselves. Visitors about 100: attendance on Sunday about 250. Many strengthened; all refreshed; and so far as we know none disappointed and turned empty away.

St. Louis had a larger territory to draw from, being more central, and the number of visitors was about 200, and the Sunday attendance about 400. Amongst the speakers were Bro. Moffatt of Florida, Bro. Henninges of Allegheny, Bro. Owen of Indianapolis, Bro. Weber of Maryland, Pilgrim Bros. Willis and Draper, and a number of others. Your servant, the Editor of this journal, was obliged in obedience to the

wishes of the friends, to occupy very much more than his proportion of the time at both conventions;—especially at the last one.

In both conventions the spirit of love and fellowship prevailed; and if even one jar occurred or one discordant note sounded, we did not learn of it. The local churches had given careful attention to every detail of arrangement for the visiting "brethren"—including the free entertainment of those who needed such provision. Their reception committees in both instances were tireless in their loving endeavors to make all comfortable. May the Lord abundantly reward them each and all!

At Boston, *symbolic* baptism was administered to twenty-three, at the hands of Bro. Woodworth. At St. Louis, forty-one (21 males and 20 females), at the hands of Bro. Henninges. Bro. Dann informs us that as a result of the convention they have an increase of about 30 in attendance, and that several more desire to confess Christ in symbolic baptism. The meetings have been forced to move to the more spacious quarters at Nineteenth and Morgan streets.

As usual, the money question was kept out of notice. One dear brother came to us, saying, "Brother Russell, I wanted to contribute something toward the expenses of this convention, but they will not accept it. I want to get even on the matter somehow, so you must accept it for the Tract Fund. Another dear brother sent ten dollars by mail, saying that he could not attend, but wanted a share in the good work and would be glad to help meet the expenses of some of the poor in attendance. Indeed, several have since sent "Convention Thank Offerings" to the Tract Fund.

"Praise God from whom all blessings flow."

WHICH IS THE TRUE GOSPEL?

[With the exception of the paragraph below, this article was reprinted in issue of March 15, 1900, which please see.]

From the St. Louis *Republic*, Oct. 9, 1899.

Sermon delivered before the St. Louis Convention of Believers in the Second Advent, by Pastor C. T. Russell of Allegheny, Pa., at the "Tabernacle," cor. Nineteenth and Morgan streets, St. Louis, Mo. Sunday afternoon, October 8, 1899.

The speaker took for his text the words of the Apostle, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

The speaker declared his desire to present a true gospel sermon, yet he reflected that this expression, "gospel sermon," had become so perverted that many Christian people might expect to hear the very reverse in some respects of what he would have to say on this subject. By common consent a gospel sermon has come to be understood to signify the shaking of the congregation, and indeed of nearly all mankind, over an imaginary abyss of everlasting torture, with the effort to intimidate them thereby to a thorough reformation of life in hope of thereby escaping an awful eternity. True, this gospel of damnation is not so generally preached as it once was, because the more enlightened minds of cultured people repudiate it as a fetish of the past. But it is still to be heard in country places, occasionally in a city pulpit and at a campmeeting, and at the street meetings of the Salvation Army and at their barracks. The speaker did not wish for a moment to criticise the honesty of intention of those who thus preach. He was not speaking in criticism of persons but of doctrines, when he declared such preaching to be as far from the Gospel as the east is from the west, as he hoped to show before finishing his discourse.

Before proceeding to present the true Gospel of the Scriptures he considered it only proper that he and his audience should first hear from the general mass of Christian people on this subject. "After eighteen centuries of theological study and Christian development in thought, what does Christianity present to the world today as the Gospel of Christ?" The speaker begged his hearers to remember that if any remarks should be dropped which might be construed as not complimentary to any of the creeds of leading denominations, no uncomplimentary remarks would be made respecting fellow-Christians themselves, for he desired to respect every true Christian and his conscientious convictions. But in demonstration of the truth he found it necessary to hold up some of the published creeds of Christendom, and to show their inconsistencies in the light of the Scriptures and in the light of the intelligent consciences of those who subscribed to these creeds, some of whom doubtless had never realized fully to what they had committed themselves when they affirmed these creeds to be truthful representations of their Christian faiths. Everything that the speaker would say would be said in the kindest of spirit and with the best of intention to lift up the light of truth and to draw the hearts of all the Lord's people to him, and to put to shame only those elements of darkness and falsity which are contrary to the Scriptures, contrary to sanctified common sense, contrary to all that is holy and just and true. And he expected to make his remarks so moderate that not a solitary intelligent Christian within the sound of his voice could take the slightest exception.

NEHEMIAH'S CONSECRATION AND PRAYER

Nov. 5.—Neh. 1:1-11.

"Prosper, I pray thee, thy servant this day."

Although the book of Nehemiah is a historical one—that is to say, not a prophetical or inspired one—we are nevertheless to regard its historical presentations as having been supervised by divine providence and intended for the instruction and edification of God's people. In these respects it corresponds to the books of Judges, Samuel, Kings, Chronicles, Ezra, Esther, etc., and in these respects it differs from the prophetical books which present to us directly the words of divine inspiration. This book is sometimes recognized as the Second book of Ezra, because its narrative is the sequel to the book of Ezra. Undoubtedly, however, Nehemiah was the writer of the major part of it, additions being made of other features by some other historian. Portions of the book are apparently copied from the State archives and written in the third person, while Nehemiah evidently was the writer of the portion presented in the first person.

Dr. Howard Crosby calls attention to the fact that although the Book of Nehemiah is strictly historical, it nevertheless in a very remarkable manner outlines or shadows in various parts a Christian's experience. He says:—

"It is interesting to see how admirably the Book of Nehemiah tells the story of the soul's renewal. In the first chapter is the conviction and confession of sin and unrighteousness; in the second, the determination to rebuild with God's grace; in the third, the actual rebuilding of the soul's defences in sanctification; in the fourth, the attacks upon the soul from without; in the fifth, the assaults from within; in the sixth, the sly temptations of the Adversary, in the guise of reasonableness; in the seventh the successful accomplishment of the spiritual work and ordering of the soul in godliness; in the eighth, the study of the Word; in the ninth, the Christian's faith confessing its weakness; in the tenth, the covenant relationship emphasized; in the eleventh, the systematizing of the advanced soul in the godly life; in the twelfth, the thankful acknowledgment of God in everything; and in the thirteenth, the sad exhibition of the Christian's fall, and need of the renewed influences of the spirit. When, on the close examination of the book, we see how exactly this outline is filled up we can hardly believe that such a spiritual application was not intended in the recorded history. It is probable that Bunyan took his *Mansoul* from the study of this book."

Nehemiah informs us that he held the office of Cup-bearer to the king of Persia, at his palace, Shushan—the principal of the three Persian capitals. In ancient times the Cup-bearer was a confidential favorite with the monarch, highly trusted; he had access to the king's presence continually, and not merely on state occasions, as the political officers. His office was in the nature of trusted friend and counsellor, through whom instructions were sent, not only to the king's household servants, but also to ministers of the realm. Such trusted servants were expected to have a general oversight, especially of the household, and to be able to guarantee the king against conspiracies upon his life; he was expected to taste of the king's food in his presence as an assurance or guarantee that it had not been poisoned. In presenting wine to the king, it was the custom for this officer to pour out a sample for himself, and from this probably originated the title of Cup-bearer. Somewhat similarly, in Great Britain, various persons of high

rank are known as Chamberlain, Master of the Household, etc.

It may be inferred from various statements of chapter five, especially vss. 16-18, that Nehemiah had inherited great wealth, and we must think of him as a young man, gifted, educated, and highly honored by the monarch in the position which he held. That it was not impossible for Hebrews to occupy confidential and high positions in the Persian empire is shown in the cases of Daniel, Esther and Mordecai.

We saw in a previous lesson (August 27) that those who returned to Jerusalem under the proclamation of Cyrus were for the most part the poorer of the captives who had not prospered exceedingly in the provinces of Babylonia. Nehemiah's parents had possibly been too comfortably situated and too prosperous to take a deep interest in the return. Nehemiah himself, as a young man in good position, had probably not given great thought to the fact that God's chosen nation was at this time for the most part a homeless people, and that the holy city was in a deplorable condition. Josephus informs us that while walking outside the city wall Nehemiah noticed some travel-stained strangers, was attracted to them by their Hebrew language, and conversing with them found one of them to be a relative of his, and that they had recently returned from Jerusalem, which they described as being in a deplorable condition.

The Lord evidently permitted this circumstance, which exercised a great influence upon the mind of Nehemiah, stirring up the naturally good soil of his heart not only to sympathy with his persecuted co-religionists at Jerusalem, but also to consider the whole question of Israel's rejection from divine favor, and the forewarnings of this rejection given in the Law and the prophets, and the promises of a return of divine favor with the return of Israel to a proper condition of heart. As he thought upon the question his entire nature was stirred, plowed to its very depths; and he resolved that he would not only pray the Lord for divine blessing upon the true holy city, but that he would consecrate himself and the wealth which God had committed to his care, and his favored confidential relationship with the king—all these he would devote to the answering of his own prayers.

He realized, however, that the work he was undertaking was of no small magnitude: he realized that to express to the king a sympathy for his own nation and its captive city might readily be misunderstood to be a lack of loyalty, and that thus he might not only fail to have the king's favor and assistance in connection with the project, but might, on the other hand, arouse his opposition and enmity, not only against himself, but also against his people. And at that time for a chamberlain to arouse his monarch's ill-will might readily mean, not merely his removal from office, but the confiscation of his property, or even the taking of his life.

With these facts before our minds, we not only gain an exalted opinion of Nehemiah's consecration to the Lord and the service of his people, but we also perceive the reasonableness, nay, the necessity, for his continuing in an attitude of mourning, fasting and praying, and waiting for the Lord to open a favorable opportunity for nearly four months before that opportunity came.—Neh. 1:12; 2:1.

The mourning probably came first; then followed the fasting, self-denial, self-correction, that he might know the better the mind of the Lord on the subject; then discerning what he concluded was the Lord's will in respect to himself, the use of his time, talent, influence and means in the relief of his brethren, and consecrating his all fully to this service, his mourning, fasting and praying continued until the day that the Lord opened to him the door of opportunity, thus accepting his offer, his sacrifice.

We may pause here to note the fact that all Christians today should have much of the spirit, the disposition, of Nehemiah. Being Israelites after the spirit and not after the flesh, their interest will chiefly be in the prosperity of spiritual Israel. Numbers of these, like Nehemiah, are still in Babylon, and a few of them, like him, possess wealth and influence there. Such as take note of the dishonor and contempt and abuse aroused against their faithful brethren will be touched with love and sympathy for the brethren. Their hearts will thus be turned longingly to look for the promises of God respecting spiritual Zion and her ultimate deliverance, and they will feel an earnest desire to be with and of the Lord's faithful ones, and such true fellowship will make them ready to sacrifice their temporal interests in the Lord's cause as well as to fast and pray for it. Those with such a spirit will be sure to have an increase of divine favor which will permit them to sacrifice their all and to share the privations and oppositions to which their brethren are subject, and being in a right condition of heart they will appreciate this as being a great *privilege*, a great *honor*.

Such, however, will do wisely if they follow Nehemiah's course of earnest prayer and constant seeking for the opportunity which will permit them not only to make their sacrifice, but to make it most effectively as respects the Lord's cause.

Our previous studies on this subject showed us that the wall of Jerusalem had been considerably repaired after the return from Babylon, but this repair work had been discontinued by imperial decree because of the representations made by the rulers of the Samaritans, who, we remember, were provoked by the refusal of the Israelites to permit them to join in the work and to consider them as Israelites; subsequently this hatred was intensified by Israel's course in instructing the people that those who had married Samaritan wives had violated the divine command. We cannot doubt that the return of these wives would be taken as a gross insult by the Samaritans, who evidently felt that under all the circumstances they were at liberty to oppose these poor Jews in every way in their power, even resorting to open attacks upon the people and the breaking down of the walls, the burning of the gates, etc. They felt secure in this lawlessness, because the imperial government of Persia showed the Jews no favor.

However, we see that God used this very matter of trouble upon the Jews to raise up for them wealthy and friendly brethren yet in Babylon to come to their relief. Just so it is sometimes with the spiritual Israelite—the trials and difficulties which seem most discouraging and disadvantageous are often the very means which God employs for stirring up others of his people and bringing them needed relief. This again emphasizes the lesson which is taught throughout this narrative of Nehemiah respecting trust in the divine supervision of his people's interests, and the propriety of our not only trusting God but seeking to cowork with him along the lines of his providence.

The condensed statement of Nehemiah's prayers which he furnishes us is interesting and instructive. The opening sentence reminds us of the opening statement of that which we designate the Lord's Prayer: "Our Father which art in heaven, hallowed be thy name." It is an acknowledgment of the divine greatness and relatively of the petitioner's littleness. It is a recognition also of God's faithfulness: His name is honorable, his character is unassailable, his ways just and true. Nehemiah, after acknowledging God's faithfulness toward those who love and obey him, acknowledged that the entire difficulty which had led to all the trouble upon Israel resulted from their sins—their neglect of God and his promises, their failure to keep their part of the covenant.

And properly he included himself in this matter, for heretofore he had been like the others, chiefly careful for the things of this life, and though doubtless honest and honorable in his dealings, he had been neglectful of the great promises of which he was an heir with the others of his nation. Although he had not been sharing personally in the severe afflictions, he now shared them sympathetically with the faithful ones who had returned to the Land of Promise, and he might therefore voice a prayer for all. He summarizes the divine threatenings and promises expressed by Moses' lips (Deut. 28), expressing his thorough confidence in the Lord, that as the punishments predicted had been meted out to Israel as a people, so assuredly the promises of the regathering could be relied upon implicitly.—Rom. 11:29, 32.

There are lessons here profitable to all Israelites indeed who are in trouble because of past unfaithfulness to their covenant. All such should remember that the very fact that their indifference and neglect of the Lord has separated them from him according to the declaration of his Word, only proves the fact that God who is the same yesterday, today and forever is ready and willing to receive them back into harmony and favor if they but retrace their steps. To all such the Lord says, "Draw nigh unto me and I will draw nigh unto you."

Nehemiah's prayer reminds us also of the fact that Israel was not gathered at the first advent because as a nation they did not come into the attitude of heart here exemplified by Nehemiah. Had the whole nation been of Nehemiah's attitude at our Lord's first advent the gathering of the elect would have been accomplished there: the Bride class would have been selected from the twelve tribes, the Kingdom would have been established, and the work of blessing all the families of the earth would have begun there. But as we have already seen* the unreadiness of that nation resulted in their receiving a "double" of chastisement from the Lord—so that they have since received as long a period of punishment without favor as they previously received with favor. And now their

* See MILLENNIAL DAWN, VOL. II, Chap. 7.

"double" being ended, the Lord's message to them is, "Comfort ye, comfort ye my people; speak ye comfortably unto Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hands *double* for all her sins." (Isa. 40:1, 2) Now the recovery of Israel is due and is in progress, and as soon as the spiritual Israel is complete and glorified the light will begin to shine upon fleshly Israel.—Rom. 11: 25-27.

Thus we see that Nehemiah's prayer has not yet been fully answered. The Lord has not yet gathered the natural seed of Abraham, who have faith in him, from the uttermost parts of the earth: but we do see that he is ready to do this quickly now, so soon as he shall have gathered the spiritual seed to heavenly conditions through the first resurrection. The gathering of natural Israel will not of course include all Jews, but merely such of that blinded people as maintain their Abrahamic faith in the divine promises. And these doubtless will be gathered through a great time of trouble through which fleshly Israel may still expect to pass. Their favor-time has commenced, and hence the "Zionist movement," but it will be requisite as a part of the favor, which shall bring them near to the Lord and back to the Land of Promise, that they shall endure great persecutions, from which the Lord shall deliver them.

But although Nehemiah's prayer was not fulfilled on the large scale he had before his mind, because the Lord's due time had not yet come and because the people were not then ready for such blessing, nevertheless his prayer was *answered*, for he was granted the desired opportunity to devote himself, his influence, his wealth and his time to the Lord's cause. And even though the results were far from what he expected, we may be sure that they brought to his heart a rest and a blessing: and we may be sure also that they brought him into that condition of mind which was pleasing to the Lord, and we may reasonably expect that Nehemiah will be one of the class mentioned by the Apostle in Heb. 11:39, 40, for whom is reserved a share in the earthly ministration of the Millennial age under the glorified church.

A lesson for the spiritual Israelite in this is that although his prayers may not be answered in the manner he had anticipated, nevertheless he may rest assured that all things are working together for good to him; and that the Lord's way eventually will work out a far more exceeding and an eternal weight of glory. Therefore let us, as spiritual Israelites, perform our consecration and pour out before the Lord our prayers in harmony with his promise, and realize that in the end, when we shall know as we are known, we will see clearly that the Lord was answering our prayers in the most efficacious manner.

NEHEMIAH'S FAITH AND WORKS

Nov. 12.—Neh. 4:7-18.

"Watch and pray."—Matt. 26:41.

Nehemiah's earnest desire to spend himself and his service for the Lord's glory and for the blessing of his people inspired his prayers, and such prayers always bring an answer of some kind: such prayers mean faith and co-operating works. Charles Reade, the converted novelist, briefly sums up the circumstances by which Nehemiah's heart-burden was brought to the favorable attention of the king, as follows:—

"The answer came (1) through an arbitrary, self-willed and passionate king, who a few years before had issued an edict against Jerusalem, and put a stop to the building of its walls. (Ezra 4:8-24) (2) It came through Nehemiah himself, and the feelings which prompted his prayer. The burden of his spirit and the earnestness of his fasting and praying left their marks on his countenance. Usually he was able to conceal his heart's sorrow (2:1); or during these four months it was the turn of others to serve the king. When he came again before the king the change was apparent, and the king noticed it. 'Why is your countenance sad?' No reply. 'You are not sick?' Still no reply. 'This is sorrow and nothing else.' Then Nehemiah was sore afraid, and I will tell you why. His wife was in danger. Even a modern autocrat like Louis XIV. expected everybody's face to shine if he did but appear, and how much more an Artaxerxes. If he had ordered this melancholy visage away to prison or death it would have been justified by precedent."

God gave Nehemiah favor with the king so that he not only was permitted leave of absence to engage in the work which his heart yearned for, but in addition he was appointed Governor of Judea, with letters instructing other governors en route to Jerusalem to grant him necessary aid, together with a safe military escort. Apparently the preparations for the journey occupied nearly a month, and the journey itself about three months, bringing Nehemiah and his retinue of servants to Jerusalem about July.

It will be remembered that Ezra, in making this journey through a country infested with thieves and brigands, would not ask a military escort from the king lest it should seem a reflection against the divine providential care, of which he had spoken to the king: but Nehemiah, being offered the escort, did not permit any spirit of bravado to hinder his acceptance of it. In both cases we see that the right course was pursued, though in some respects the conditions were opposites. Spiritual Israelites need to learn both of these lessons—to trust fully in the Lord's provision, be it great or small, and in no case to refuse reasonable safeguards, when under the Lord's providence they are furnished. We remember that one of our Lord's temptations was along this line—to perform a hazardous action for which there was no necessity—to leap from the pinnacle of the Temple. Frequently the Lord's people are beset by the great Adversary to attempt foolish or impossible or unnecessary things, simply to *show their faith*. Such should take a lesson from our Lord's reply in his temptation, "Thou shalt not tempt the Lord thy God:"—we are not to tempt divine providence, nor to expect miracles to be wrought on our behalf where the divine arrangement has not made them necessary.

Arrived at Jerusalem, Nehemiah did not at first tell the chiefs of the Jews of his purposes; but secretly, in company with his personal attendants, he took a survey of the condition of the city walls by moonlight for three nights, meanwhile maturing in his mind the plan he was about to suggest. There is a valuable lesson here for spiritual Israelites: how necessary it is that if we desire to do a good work we first thoroughly inform ourselves respecting the needs of the case, so that our course of conduct may be both reasonable and efficient. This is none the less true and important if the walls which need repairing and building are the walls of spiritual Zion, the church of the living God, the holy Jerusalem; nor less so if they are the walls of our characters, our own hearts, our own dispositions. We want to take a full survey of the weaknesses and deficiencies in order to be able, under the Lord's direction and by his assistance, to build up ourselves in the most holy faith, and to similarly build up others of the true Zion. Inspection properly precedes intelligent and profitable reformation of any kind.

Nehemiah did not begin his work by chiding his brethren with unfaithfulness to God or lack of enterprise, etc.; such a course would have further discouraged them, and would have made them feel antagonistic, and perhaps to say, "You will see how it is yourself when you are here a few years," and some would then have taken pleasure in his failure to do more than they had accomplished. Neither did he begin by boastfully saying, "I have come here to do such a work, and within an incredibly short time you will see it accomplished; I will accomplish in days what you have failed to accomplish in as many years." To have taken such a course would have been to arouse the opposition of the very ones without whose aid his mission, humanly speaking, would be sure to be a failure.

Many Christian people can learn a valuable lesson here: the lesson that whoever desires to be a co-worker with God should work in the Lord's way and be guided by the spirit of love—for love does not think unkindly or ungenerously or slightingly of the efforts of others, nor is it boastful. On the contrary, its trust is in the Lord, and its boast therefore must be in him. This lesson is valuable to us also in respect to individual efforts in our own hearts—to build up good characters acceptable in God's sight through Christ Jesus. We are to remember that nothing is gained, but much to be lost, by thinking or feeling boastfully of what we hope to attain in self-control and character-likeness to the Lord: nor is much to be gained by mourning and weeping over misspent opportunities of the past. The proper course is to begin work afresh with confidence, not in ourselves, but in him who called us and who has given such exceeding great and precious promises. This is our way to success in individual development, and also in our labors upon the walls of Zion, as it was Nehemiah's successful method for the building of the natural, typical Jerusalem.

In answer to his prayer and earnest study, God gave Nehemiah great wisdom and tact in his work, and calling together the chief representatives of the people he laid before

them his plans, in which they were *all* to be associates and partners in whatever blessing and honor might accrue from this service. His plan was to divide the work on the wall so that each person of prominence and capability should have a certain share of the work and the responsibility, as well as of the subsequent honor of success. Moreover, his plan was that each should undertake the building of the wall nearest to his own residence: he would not only be interested in having the work done, but also in having it substantial, (1) because of the credit for the rapid and good workmanship, and (2) because he would be anxious that the wall should be strong in the vicinity of his own home.

There is a lesson here for us: our Lord declares that he gave "to every man [in the church] his work" (Mark 13:34), represented by his talents, and each should seek to know his talents and to use them, and should not attempt the use of talents not given him, and a work therefore not committed to him. Again, each of us should begin "over against his house;" we, too, should begin our reform work at home.

In our experience in character-building, the same lesson of turning everything to good account may be profitably applied; for instance, if by nature we are quick and impulsive, let us not only seek to restrain such impulsiveness from speaking evil and wrong, but let us exercise it in the speaking of that which is good and profitable for edifying, gradually accustoming ourselves to use this talent in a favorable and not in an unfavorable manner. Have we large combativeness, let us, while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, "in *contending* earnestly for the faith once delivered to the saints." And so with all the so-called baser organs of our fallen, unbalanced condition—they may all be turned to usefulness and helpfulness if but rightly directed by our wills and the spirit of a sound mind—"the mind of the Lord."

The text of our lesson particularly relates to the difficulties and emergencies which arose after Nehemiah had wisely gained the assent and co-operation of the leaders of the people, inspiring them with his enthusiasm—after the work of building the wall had been begun. Then it was that enemies and oppositions began to show themselves. The leaders of the surrounding peoples had for centuries cultivated a hatred of the Jews, (1) on account of their exclusiveness when obedient to the Lord's command; (2) because of their racial differences and animosities, including the differences of their religions; (3) they had all experienced the fact that the Israelites, when under divine favor, were prosperous and capable beyond themselves—the same reason which today causes such a hatred of the Jew throughout Europe: (4) like birds of prey, they had been fattening at the expense of the Jews, and this marauding would be interfered with by the rebuilding of the wall and the establishment of a more permanent government in Jerusalem.

Just so it is with individuals who, having learned the weaknesses of their own characters, resolve by the grace of God to build themselves up along the lines of justice, meekness, patience, love. They immediately find themselves beset with enemies bent on hindering their work for selfish reasons; the lust of the flesh and the eye, and the pride of life, like Philistines, Ammonites and Arabians, take council together against the building up of a character with which they would not be in accord, and which would hinder the exercise of their depraved instincts. Such a uniting of forces, such a conspiracy against the "new creature," is not begun until he begins the work of rectifying, building in his life the wall of righteousness.

Similarly, this illustates the position of the Lord's people as a church. So long as they live carelessly, drowsily, inattentive to the doctrinal and the practical bulwarks of Zion, they are not subjected to specific attacks from the great enemy and his deluded servants. But from the time that they realize that in the rubbish pile of human tradition and falsity are to be found gold, silver and precious stones for the erection of the walls of Zion—from the moment that they begin to use the same, and to build according to the original pattern, contending earnestly for the faith once delivered to the saints—from that moment, we say, they are subjected to the conspiracies of the great deceiver and his Philistine and Ishmael hosts—Babylon—and then for the first time every faction and party is ready to conspire and unite against them, wroth, angry, not because injury has been done them, but because the progress of the truth is of itself a rebuke to all who are not of the truth.

Apparently the most zealous of the Israelites resided in Jerusalem, or near it, while others, less zealous, resided in various favorable localities nearer to the Samaritans, etc., and were more or less influenced by their customs, methods and views, and therefore were less in sympathy with the repair work at Jerusalem. These seemingly are referred to as Judah (vs. 10), and expressed their doubts respecting the prosperity of the work, saying that it was useless to attempt so great a work because of the amount of rubbish requiring to be handled and disposed of, both to make ready for the work on the foundations and also to secure the suitable building stones. These early proclaimed that the laborers would soon weary of their task, and the builders be forced to suspend the work. They were not enemies of the Jews, and are not here classed as their adversaries, but they were lacking in faith, and hence were hindrances to the work by reason of their discouraging suggestions. Just so in the individual case, where reforms and character-building are commenced, he finds in himself various disheartening suggestions respecting the difficulties and impossibility of the work he is undertaking. These must be resisted. Similarly, in the work of Zion, in building up the waste places, reassembling the stones of precious truth from the rubbish-heaps of sectarianism: there are those who are in sympathy with the apostolic teachings who nevertheless clearly discourage the builders, and are thus, without intending it, to a considerable extent adversaries of the work.

As for the open adversaries, their first attempt was to stop the work with ridicule (2:19; 4:1-3), "Even that which they build, if a fox go up he shall even break down their stone walls." Sarcasm is one of the most successful of our Adversary's weapons, and with it he slays many and hinders many from progress in the work of building their own characters and from the work of building upon the walls of the true Zion: but the faithful are not to be disconcerted by scorn or ridicule or irony; they build on and their Adversary becomes the more aggressive as he finds that he cannot stop them with ridicule. So it was with these open adversaries of Nehemiah and his faithful co-workers. They planned a sudden assault by which they would take the builders unawares, and by killing off some of their leaders would stop the work.

The people of Judah who did not favor the building and who lived amongst the Samaritans, etc., learned of this conspiracy, and having a brotherly interest in the builders, sent them word, apparently advising them to desist from the work lest it would bring against them the destruction contemplated. But the builders were not to be thus intimidated, and instead of stopping the work they armed themselves for defence, Nehemiah setting bodies of men upon the eminences behind the lowest parts of the unfinished walls, the points where the attack would most likely be made, and where their enemies would most surely see them ready for defence. But finding them forewarned and forearmed, the projected attack was abandoned.

Just so it is with the individual: when he cannot be dissuaded from his work of character-building by sneers and sarcasm, the attempt is made to vanquish him before he has gone far in his reformatory work. He is attacked along the lines of his weaknesses by the great Adversary, and finds necessity for the armor of the Lord, the shield of faith, the sword of the spirit, the helmet of salvation, etc., that he may withstand the attacks from the fiery darts of the wicked one. And just so it is with the Lord's people as they unite together for the study of his Word, as he has counseled them—"forgetting not the assembling of themselves." The Adversary will attack them as a little company, endeavor to frustrate the object of their assembling, endeavor to dishearten them before they have made much progress in the knowledge and practice of the truth. But if they will only go to the armory they will find that the Captain of our salvation has made abundant provision that we should not be helpless in the hands of our Adversary, for, as the Apostle declares, "we are not ignorant of his devices." And here it is well to remember what proved so helpful to Nehemiah and his faithful little band, of which he says, "We made a prayer unto God and set a watch against them day and night." This is our Captain's instruction to the Christian soldier, "Watch and pray." Let us not forget either of these important prerequisites to safety and victory.—Eph. 6:10-17; Heb. 10:25; 2 Cor. 2:11.

Not only did Nehemiah see to the arming and preparation of his band, but additionally he stimulated their faith, saying, "Be not afraid of them: remember the Lord, who is great and terrible, and fight for your brethren," etc. We are to remember, as soldiers of the cross, that our Captain has instructed us that to be full of faith, full of good courage in our reliance upon him, is a matter of primary importance in respect to our work and victory. His word is, "This is the victory that overcometh the world, even your faith." In our battle against sin and everything that would hinder the work to which the Lord has called us, and to which we have consecrated ourselves, we fight for the new creature, not for the old; yea, we expect to lay down the old nature in death, and already we

reckon it dead, and put forth all of our efforts on behalf of the new creature. And similarly our brethren for whom we are fighting are contending earnestly for their deliverance from the thraldom of sin and of error—these brethren are also new creatures, brethren of Christ, sons of God; and the Apostle exhorts us, saying, "We ought also to lay down our lives for the brethren."—1 John 3:16.

As is often the case, the preparation for the conflict was all that hindered it; and so with the Lord's people, those who most carefully prepare themselves with the armor of God are much less frequently attacked than those who neglect it.

Thenceforth, not only Nehemiah's servants, but all the people, seem to have maintained their armament, while they prosecuted their work, and so must the Christian church and Christian as an individual maintain their defensive armor and keep watch against the Adversary while seeking to build up themselves and others in the most holy faith. Our faith and our works must co-operate to bring the desired success, and as success attended Nehemiah's efforts and that of his coadjuters, so success is *sure* to come to all of the Lord's people who follow this prescribed course. "If ye do these things ye shall never fall, but so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:4-11.

INTERESTING LETTERS

DEAR SIR AND BROTHERS:—I have just completed the first reading of VOL. v. and it is not necessary to commend it. It commends itself to every thinking mind that will weigh its arguments. There is however one position taken on page 352 in reference to 1 Thes. 4:14 that confuses me, and if your position be the correct one and the sleepers referred to in verse 15 are the same sleepers referred to in verse 14 it would imply that the general resurrection of all the dead must take place before the glorification of those of the church who are alive at that time. I state the matter as clearly as I can in the hope that you will point out wherein my difficulty lies.

Yours in the hope founded on the Ransom,

A. F. HENKELS.—*Pennsylvania.*

[REPLY.—Your favor of the 6th is at hand. I am glad to know that you have enjoyed thus far the study of DAWN VOL. v., and that it commends itself to your heart and head, except on the one point mentioned. On that point I would say:

We must distinguish as between references to the church and references to the world. Both classes die, both classes sleep, both classes need resurrection, yet they are different classes in every respect. In 1 Cor. 15 the apostle points out that "as by a man came death, by a man came also the resurrection of the dead." He further points out that "As all in Adam die, even so all in Christ shall be made alive," but "every man in his own *order*" or class. Some will be made alive in Christ now at the end of the present age as his bride and joint-heir, and will be of the first order or first resurrection: others will be made alive in Christ during the Millennial age, completed at its close as his children, and will constitute the second order or subsequent resurrection. Both orders are referred to in the same connection.

Now in reference to the text which troubles you, 1 Thes. 4:14, 15. Verse 14 refers to mankind in general, and verse 15 to the church. All mankind "sleep in Jesus" as we show on page 352 of VOL. v., and all mankind are to be awakened, but not all in the first order or first resurrection. The apostle passes from the consideration of the general fact to the consideration of the first order, the church, which is always made most prominent throughout the New Testament as most interesting to the Lord's people. Thus in verse 15 he speaks of the last members of the church at the close of this age, indicating that the change of the remaining members will not precede that of the same class who have already fallen asleep. That this second class refers not to the world in general who "sleep in Jesus," but to the saints, is clearly indicated in the 16th verse, where they are spoken of as the "dead *in Christ.*" The whole world sleeps in Jesus in the sense that Jesus bought the whole world, and is to be the quickener or life-giver to the whole world: but only the saints are *dead in Christ*—members of Christ's body, the anointed body. I trust this will make the subject more clear to you.—EDITOR.]

MY DEAR BROTHER:—Inasmuch as it has been something more than a year since I have written you I feel at liberty to trespass upon your time for a little while now to thank you for VOL. v. of MILLENNIAL DAWN. It is, in my judgment, with the possible exception of VOL. 1, the most instructive of the DAWN series yet published. I feel assured that members of the household of faith privileged to peruse its pages will with myself acknowledge having received from it a blessing and spiritual uplift.

While my most earnest studies during the past years have been to be thoroughly clear upon the foundation stone of the gospel—the Ransom, yet in this work I have been permitted to see many new beauties of the height and depth and length and breadth of God's love through our dear Redeemer toward us as a class and the entire race as a whole. Many of the points brought out in the chapters devoted to the operations of the Spirit, as for example, "the spirit of fear," as treated on pages 213 and 214, must of necessity be exceedingly helpful, as I feel confident all true children of God have had similar tempting and discouragements.

The short chapter upon "the spirit of a sound mind" also will be especially helpful to other dear ones who like myself are found by the truth a little lower down the scale of Christian character than the majority of professing followers of our dear Master at least appear to be. All of the company here in Philadelphia are quite hearty in their praise of the whole subject from first to last and acknowledge having received great blessings from it for which we thank our heavenly Father sincerely.

We continue to have excellent meetings at which the spirit of our dear Master is displayed by all. The number attending and interest shown is, I think, all we could look for, inasmuch as we are so scattered.

Hoping this may find you well and enjoying all spiritual and needful temporal blessings, with Christian love to yourself and all your household, I remain,

Yours in the love and service of our Redeemer and King.

J. WYLIE MACALLISTER.—*Pennsylvania.*

DEAR BROTHER RUSSELL:—I have received VOL. v. of DAWN and I am reading it very carefully. I think, as do all with whom I have talked, that it is "meat in due season" and my prayer is that all may benefit by it and be able to "give a reason for the hope that is in them." There are some who have not received theirs as yet. Will you let me know when you can let me have 25 or 30 of them and the price, paper covers? There are a great many who have read the four volumes that do not subscribe for the TOWER that are anxious for it. I consider it good for those who have never read any of the other volumes. The "atonement" is a grand theme for every Christian to fully understand. Please find checks and orders. And may that peace and fellowship of Christ which prevailed at our Boston Convention remain with us forever, is the prayer of,

Your Brother in Christ,

WM. J. DAVIS.—*Massachusetts.*

[We now have DAWN VOL v. in good supply. For prices see second page of this journal. Encourage all who manifest any interest in present truth to become WATCH TOWER subscribers. Assure them that if too poor to pay they are thoroughly welcome to its visits free upon the terms stated on page 2. Those who hope to be able to pay in the future may say so and have it continued year by year indefinitely; so long as they continue to ask for it. We desire that so far as possible the WATCH TOWER lists may represent all who are interested in the Divine plan of salvation as presented in MILLENNIAL DAWN: nevertheless we are all aware that this would increase its issues three or four fold. And this is what we desire—not for our gain but for the assistance which we believe would thus be rendered to many who need it.—EDITOR.]

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VIEWS FROM THE WATCH TOWER

ZIONISM MAKING PROGRESS

Zionism is not dying out, as some of its enemies predicted it would. It progresses steadily—the last of its three annual congresses at Basle (Aug., '99) being the best attended of all and one of deep interest. Three hundred representative Jews gathered from all parts of the world—some of them quite influential rabbis.

Three different sets of ideas prevail among Jews interested

in Zionism. Some of them view the matter as a political measure, believing that the Jew would be more respected if he had a home of his own. Others favor it as a social move essential to the future welfare of Israelites all over Europe: they see a growing Jew-hatred in Russia, Austria, France and Germany, and even some signs of ill-will in England and the United States, and they argue truly that the day is not far distant when a still more open persecution will compel extensive emigration of Jews to somewhere; and that Palestine has some attractions over and above any other land. The third class views the subject from the religious standpoint, longing for a fulfilment of the promises of God through the prophets, recorded in the Bible. And with this view are more or less intermingled Messianic hopes: some however hold that the nation of Israel restored is to be the Messiah for the other nations. The religious standpoint of interest seems to be growing—even Dr. T. Herzl at one time regarded as an agnostic—an infidel—is of late giving evidence of a deep interest in the movement as a *prophetic fulfilment*.

The religious view in Zionism is reinforced by practical experience. Baron Hirsch, disregarding the religious or prophetic view, spent millions of dollars in planting Jewish colonies in Argentina, South America and in New Jersey, U. S., etc., but these are all failures, tho not yet wholly abandoned. On the other hand Baron Rothschild and others planted colonies in Palestine which have flourished exceedingly. If trials and discouragements arise there, they do not utterly dishearten, for the prophetically inspired hope prevents this. It is said that a portion of the Baron Hirsch funds will be hereafter used in Palestine.

The subscriptions to the Zionist Bank stock come in but slowly, however, and mostly from the poorer classes,—a little over one-seventh of the £2,000,000 ($9,750,000) being thus far taken. On this bank fund depends the present project, humanly speaking; for the scheme of the projectors seems to be to use this bank's capital in assisting commercial enterprises in the Holy Land. It is not the intention, as we understand the matter, to collect this money as a banking capital and then to offer the sum to the Turkish government, as a purchase price for the freedom of Palestine: no, but to collect the sum and then, showing the facts to the Sultan, to request of him civil, commercial and religious liberty for the Jews in Palestine: guaranteeing him by this sum raised throughout the world that the territory would not be inundated by pauper Jews from whom no revenue could be derived, but by a thrifty, intelligent people, whose yearly taxes would double the imperial revenues from that quarter. When the Lord's time arrives, wealthy Jews will take a hand, and the door to Palestine closed to the Jew since 1891 will be opened.

Rabbi Dr. Gaster of London, interviewed by a newspaper reporter, is accredited with having made the following remarks on Zionism,—since the August congress:—

"A great step in the Zionist movement is the establishment of our bank. Of this Dr. Wolffson of Cologne is president, and there are seven directors, who founded the bank at a cost of $40,000 and paid the sum out of their private purses. Since the shares of the bank have been placed on sale 300,000 have been sold; $200,000 having been taken in Russia, $40,000 in Roumania and the rest by Jews all over the world, so that now, when asking the Sultan to give Palestine to us, we have a cash guarantee with which to back our good faith.

"When Palestine is ours, every office will be filled by the elective vote of the people. It will be much the Biblical form of government; the head being a governor, supported by a privy council and a legislature. The Jewish authorities will levy taxes, and the people will reap the fruits of them.

"Turkey will derive then a greater revenue from Palestine than she does now. We have great faith in the Turks. No one who has ever lived among them will fail to uphold me when I say that there is no race more honorable nor whose word is more sacred. Their laws, if rightly administered, are even wiser and more liberal than those of the United States. And I say, and have authority for the statement, that the Turkish government never has molested, for religious reasons, a race over which they had power. The Armenians brought their troubles on themselves. Jerusalem and Palestine now are downtrodden by the Turkish officials, but unscruplous officials are to be found in every land.

"Jerusalem is, unfortunately, a kind of a festering sore. It is there, first of all places, that 'sanitation' must take place. It is filled with beggers and with old men who have gone to lay their bones there. When my people went to Palestine, I said to them, 'Go north; for in the south are those who have gone there to die. You go to live.' In Jerusalem three religions meet, and that is a ticklish thing, and mixed with it is the depravity of the officials, living on money extorted from those under them."

"And when the country is ready for the new colonization, will the Jews go there?"

"It will be a flood. They will go in millions: that is the great danger. The persecution of the race has spurred them on. They are enthusiastic now—then they will be wild. It will be a rush that I tremble to think of. Why, our shares, now placed on sale, are being bought up by people all over the world. They are being taken by men in the mines of Siberia, in South Africa, in Russia, in the west, the United States. When a London Jew has put aside a pound he comes and buys a share, and so it is all over the world. It is the poor Jews who are buying the shares, not the rich ones. The rich are not all with us. Our movement makes them remember the past of their race, and they do not wish to remember it. They have for years been trying to open the door of society with a gold key, and they want society to forget their history. They argue against us, and say that patriotism to their native land would interfere with their nationalism.

"We must find some way of checking this rush to Palestine when it comes. When the Jews realize that there is a land—and that their mother country—with Jews forming its government and peopled by their race, Europe will be almost depopulated by them. And when we have gone, Europe will look around her in bewilderment. The war between capital and labor is coming—it is now begun, and the Jew in Europe is its natural scapegoat. When that scapegoat is gone the two powers will have to face each other.

"And nothing except Palestine will satisfy us. At Basle, when Mr. Trietsch, the American, asked for my support of his scheme to form a Jewish colony in Cyprus, I said: 'That plan now has advantages over a hasty colonization of Palestine, and I will aid you in it, but not under the flag of Zionism. Zionism means Palestine, or it means nothing.' And when he proposed his plans before the congress, the people were enraged. No sooner was his purpose put into words than every delegate was on his feet, crying as one man, 'Down with him!'"

Many exaggerated statements are made respecting the numbers of Jews now in Jerusalem and Palestine: old reports are taken as a basis of a guess-work calculation—in ignorance of or overlooking the fact that no Jews have been allowed to locate in Palestine for more than six years. The Hebrew Almanac, published at Jerusalem in 1897, gives that city's population as 45,420—composed of 28,112 Jews, 8,500 Mohammedans and 8,780 Christians. The population of the whole land is estimated at 650,000, and of these about one-twelfth are Jews, *viz.*, 55,000.

Meantime persecutions against the Jews are breaking out afresh in Austria. A cablegram of the Associated Press dated Vienna, Oct. 23d, says:—

"Anti-Semitic riots broke out at Halleschau, Moravia, yesterday evening. Jewish houses were stoned, stores were pillaged, a house was burned and the gendarmes charged the rioters, killing three persons, and injuring several others. The military finally restored order."

Strange to say, the basis of these persecutions is the old charge of using Christian *blood* for baking, for washing and for religious ritual,—the same charges brought against these innocent people in the persecutions of the long ago, without a shadow of reason. If the word *blood* were used figuratively as when we speak of blood-money, there would perhaps be something in it: but literal blood is meant and charged, of course by ignorant people.

Rabbi Doctor Gudeman, Jewish leader in Vienna, who opposed the Zionist movement, is now astounded and is holding public meetings at which he makes oath that nothing in the Jewish ritual sanctions blood, and points out that the Jewish law in every sense is to the contrary—pointing out that all Christians have that same law in their Bibles and well know that it sanctions nothing of the kind. Speaking of the charge the Rabbi characterized it as "low, shameless falsification of the truth," and has drawn against himself considerable bitterness. Perhaps thus the Lord is teaching him and others the necessity for Zionism. We expect much more persecution before the Jews get thoroughly awake to the fact that "the time to favor Zion" is at hand.

TIME'S SECRETS REVEALING

Scientists and "higher critics" have for years been declaring the Bible narrative incorrect, especially its chronology; —that the histories of China and of Egypt proved this conclusively, showing that the world is several thousand years older than the Bible chronology would indicate (now 6,027 years A. M.). Great stress has been laid on the testimony of papyrus records found in ancient Egyptian cities, whose ruins are being ex-

humed: these proved the XII. Dynasty of Egypt, according to *M. Maretta* to have held sway in 3,064 B. C. or about six hundred years before the Bible's date for the flood—with no destruction of those ruins by the waters of the flood and no record of a blotting out of Egypt's population. According to *Prof. Lepsius* the XII. Dynasty of Egypt flourished B. C. 2,380 or about 88 years after the deluge date furnished by the Bible's chronology: and of course it would be impossible for eleven dynasties to have flourished in so short a period and for Egypt to be the great country it evidently was at that time—with its pyramids already built. Hence "science" laughed the Bible to scorn and ridiculed the idea of divine providence in its preparation.

But now, what? The ruins of Egypt are contradicting the scientists and confirming in a general way the Bible chronology, by the showing of papyrus documents that were written during the reign of Usertesen III. of the XII. Dynasty of Egypt, and prove their date to be 1872 B. C. (possibly 1876)—six hundred years after the Bible's date for the deluge* and about fifteen years before Joseph was sold into Egypt.

Below is the story of this valuable find narrated by *Prof. T. H. Breastead*, Secretary of the Egyptological section of the International Congress of Orientalists, upon adjournment of the congress.

TEMPLE ARCHIVES

"The first fixed date in human history has been discovered. It is disclosed in Egyptian papyri nearly 4,000 years old. Announcement of its discovery has just been made at the twelfth international congress of orientalists, now being held in this city.

"Last winter Dr. Borchardt, scientific attache of the German legation in Cairo, and Dr. Shaefer, assistant director of the Egyptian Museum in Berlin, discovered a mass of papyri near the pyramid of Usertesen III. at Illahun, about fifty miles above Cairo and about 175 miles above the mouth of the Nile.

"These papyri have proved of the greatest interest. They consist of a series of temple archives and records of temple administration in the twelfth dynasty, about 2,000 years before Christ. They have been deposited in the Royal Museum at Berlin, and there Dr. Borchardt has spent the past summer in giving them a preliminary examination and classifying them.

"The lists of temple offerings and temple officials are chiefly of interest to the specialist, but there are many letters from one official to another particularly interesting as showing how these functionaries did business in the days of Abraham.

"It is of one particular letter in this collection, however, that I wish to speak—the letter by means of which the date referred to is established. There was no more important religious feast among the Egyptians than the celebration of the rising of the star Sirius, or, as the Greeks called this star, Sothis. It is easy to understand, therefore, why the chief temple-official should write the accompanying letter. It is in *hieratic*, that is, the handwriting of the ancient Egyptians, as distinguished from the elaborate hieroglyphic used in stone inscriptions. I translate the essential portions of a letter sent to Pepy-hetep, the chief ritual priest, twenty days before the rising of Sothis, in order to give him ample time to make ready for the feast:

"'Copy of the letter . . . which the prince, the overseer of the temple, Nub-Kau-Resent, saying to the chief ritual priest, Pepy-hetep: "Take note that the rising of Sothis occurs in the fourth winter month, on the xvith day. Give notice to the lay priests . . . and post this letter upon the bulletin board of the temple.'"

The feast was duly celebrated by the chief ritual priest on the 16th, and on the 17th he made note of the various offerings consumed at the feast, as follows:—

"'Year vii., fourth winter month, xviith day. . . . Gifts of the feast of the rising of Sothis: 200 various loaves, 60 jars of beer . . .'

"The two documents therefore coincide perfectly, and it is as certain as evidence can make it that Sothis rose on the 16th day of the fourth winter month.

"When this fact is established the chronological reckoning is very simple. The Egyptian calendar year contained 365 days, being one-fourth of one day shorter than the astronomical year. The calendar year therefore gained a quarter of a day each year on the astronomical year, or an entire day every four years. This can be made very simple in this way: Suppose we have a clock which gains a quarter of an hour every day. In four days it will have gained an hour, and in eight days two hours, etc. You will see that by comparing this clock with correct time and exactly measuring the gain, you can instantly compute how long it took the clock to make that gain. It is just so here. The occurrence of the rising of Sothis, an astronomical event, is here given in terms of the calendar year; we can thus check off this calendar and tell how far it has run ahead of real time, as we did with the fast running clock. Doing so, we find it has run ahead in all four months and nineteen days. The question now is, how long did it take the calendar to gain four months and nineteen days at the rate of a day every four years?

IN 1872 OR 1876 B. C.

"Without going into the reckoning further I will only say that the result brings us either to 1872 or 1876 B. C., a margin of four years being unavoidable.

"This is the oldest *fixed date* in human history. There are dates which belong at least 1,000 [?] years earlier in Egyptian history, but we are unable to fix [!] them; *they may be anywhere within a period of 500 or 600 years, so wide apart are the limits of possible variation.*

[This is according to "science," which does not regard anything as *fixed* by the Bible's testimony.—EDITOR.]

"The date of Sargon I. in Babylonian history claimed as fixed at 3,750 B. C. by many Assyriologists is supported by only one document, *written over 3,200 years later than the date which it is quoted to support*, and as far removed in time from the date of Sargon, as Queen Victoria is from Moses. It is properly looked upon with distrust by many orientalists.

"But the date 1872 (or 1876) B. C. established by the new papyri rests upon *contemporary evidence. There is no doubt of its correctness;* and with this remarkable discovery we enter upon a new epoch in the chronology of oriental history.

"To Chicagoans this discovery is of especial interest, for the new date belongs to the reign of the same king whose funeral barge (or that of his family) is in the Field Museum. All will recollect the large Egyptian barge standing in the east hall of the museum. It was acquired by the enterprise of Mr. Ayer and the generosity of Mrs. McCormick. The king to whose funeral furniture this barge belongs was Usertesen III. of the twelfth dynasty.

"The second document is dated in his seventh year—that is, 1872 or 1876 B. C. From the middle of the nineteenth century B. C. to the end of the nineteenth century A. D. the barge lay covered by the Sahara sands beside the king's pyramid, some thirty miles above Cairo. In 1894, after its discovery by De Morgan, it was removed to Cairo and thence to Chicago. *This now certain date of the barge is several centuries later than that posted on the large gilded sign hanging over it in the museum.*

"Of course the announcement of this new date created great interest among the members of the congress. Unfortunately, Dr. Borchardt was called away by official duties in Egypt before the date for reading his paper announcing his discovery. The paper was read by Prof. Erman, in Borchardt's absence, and Professor Erman accepted for him the warm congratulations of the congress.—*Rome, Oct. 14th, 1899.*"

* See MILLENNIAL DAWN, VOL. II, Chap. 2.

THE POWER OF THE WORD OF GOD

NOV. 19.—NEH. 8:1-12.

"The ears of all the people were attentive unto the book of the Law."—Nehemiah 8:3.

Rebuilding the city wall tended to unify the hearts of Israel and to revive faith in the Lord, and in his gracious promises to that nation. Nehemiah was wise in beginning the reformation movement as he did, and his wisdom undoubtedly was of the Lord and in harmony with his prayers for wisdom and usefulness. So all who would engage in divine service require not only zeal but also the wisdom which cometh from above, and only those who seek it prayerfully will be in condition to be used of the Lord and to be helpful as reformers amongst their brethren.

As illustrating different methods of serving the Lord, and how some methods are wiser and more successful than others, and as a means of adding to our own wisdom respecting methods of serving the truth, let us here contrast the efforts of Nehemiah with those of Ezra. For instance Ezra seemed to find only faults in the chiefs of the people, and berated them as tho they had nothing commendable in them. Nehemiah, on the contrary, began his work by ignoring some of the evils which he doubtless quickly discerned, and sought the co-operation of the nobles in the general cause. Subsequently at a

favorable opportunity, when the people cried out because of usury and oppression, he very wisely yet very moderately remonstrated against their course, pointing out in kindly words yet boldly their wrong, and he was successful in correcting the wrong without antagonizing the wrongdoers. (Neh. 5:7-13) Ezra, full of zeal and anxious for quick reform, convened the people, in the rain, without shelter. (Ezra 10:9-13) Nehemiah, on the contrary, not only chose the pleasant season, but also the accustomed occasion, for his gathering of the people. Ezra attacked the one particular sin of intermarrying with the surrounding peoples, and thus held up one particular class of the people to special shame and confusion: Nehemiah seems to have taken a broader view and to have assailed sin in general, showing that all were sinners in some respects, and that all needed reformation. Ezra's method was the more aggressive, accompanied by legal prosecutions, penalties, etc. (Ezra 10:8, 14) Nehemiah's method was to make general a knowledge of the divine law, and through it to appeal to the awakened consciences of the people, that each might act for himself, heartily as unto the Lord. Without finding fault with Ezra's intentions, all reformers may profitably apply the lessons of this contrast to themselves, and seek to use Nehemiah's wise and gentle method in dealing with those who are in error, either doctrinally or otherwise.

With the completion of the wall and the security thus realized and the faith and hopes thus inspired, it was but reasonable that the event would be celebrated with feasting and rejoicing. But Nehemiah wisely waited this until he had reorganized the people socially according to the heads of their families, especially the priests and Levites, who were the divinely appointed ministers and teachers of the people. (See Chap. 7:63-73) Meantime also, donations were received for the Temple and its service, and Nehemiah, himself very wealthy, setting an example of liberality in his large gifts, was imitated by many. By this time the "Feast of Trumpets" on the first day of the seventh month drew near. It was a time for the general gathering of the people, the beginning of their civil year, announced by trumpet blowing. Here the narrative of our lesson begins, with the spontaneous gathering of the people in an open place, a plaza, near the water gate, called here a "street."

In all probability this congregation of the people was instigated, first by Nehemiah the Tirshatha (Persian for provincial governor), and secondly, through the heads of the people and the priests and Levites. Evidently preparations had been made for such a gathering, for a large platform, called a "pulpit," had been erected. When the people assembled and called for the reading of The Book of the Law of Jehovah, appropriate at this season, all things were in readiness, and Ezra the priest, accompanied by thirteen men, evidently chiefs of the people, representing the various tribes, took their appointed places on the platform or "pulpit" to give dignity and importance to the service.

Apparently the convention was opened with prayer. "Ezra blessed Jehovah the great God. And all the people answered, Amen, with lifting up their hands: and they bowed their heads and worshiped Jehovah with their faces to the ground." They were about to begin a study of the divine Word, as expressed in the law, and no one is in the proper attitude of mind to be taught and blessed by the Lord's Word unless he be in the attitude of heart which appreciates the greatness of God and the unworthiness of himself. Such a condition of heart is essential to true hearing and understanding. And here we have the secret of much of the failure to understand God's Word—today as well as in times past. "He that seeketh findeth; to him that knocketh it shall be opened," and the "seeking" consists not merely in church attendance or Bible reading, but in a heart-hunger to know the truth and to obey it.

The service began early in the morning, "From the morning [daybreak] until midday," and during that time we are told that "the ears of all the people were unto the book of the law," that is, they gave close attention to hear and to understand every word. It was not only necessary that they should desire to know and that they should be in the attitude of heart to implore divine blessing and assistance, but it was also necessary that they should be *attentive*, giving ear. And more than this, it was necessary that there should be amongst them teachers capable of expounding the Law, explaining the meaning of words, and how the divine law was to be applied to the daily life, and what it signifies. Thirteen teachers (Joshua and twelve others) are indicated by name. These probably were priests, and the statement is that associated with him were "the Levites." These "caused the people to understand the law, and the people stood in their place." We are not to understand that the people *stood* for five hours: they stood while the law was being read, and sat down, after the eastern custom, on their haunches, during the time explanations were being given. The expression "all the people stood in their place" signifies that the teachers mentioned moved about amongst the people, instructing them, answering their questions, making plain the meaning of the features of the Law just read, while the people remained in their places.

There is a lesson here for God's people of today—all who are interested in the welfare of Zion and in the repair of her walls of righteousness. As Nehemiah looked up the genealogies of the priests, it is appropriate for us to recognize the difference between the consecrated, whose names are *written in the Lamb's book of life*, and the unconsecrated, whose names assuredly are not so written, and who therefore cannot be recognized as religious teachers in any sense. So also today our Governor, the Lord Jesus, is searching amongst the people and separating to himself those whose names are written—*the consecrated*—for his kings and priests—a "royal priesthood." Arrangements are already made for the great antitypical "Feast of Trumpets," and the beginning of a new civil year or Millennial era for mankind—for all who desire to be the Lord's people, to hear his Word and to obey it. Raised above the people, on a *higher plane of being*, will be Christ, the great Priest, and his associates, spiritual Israel, to declare the Word of Jehovah, the law of righteousness, the truth; and amongst the people, to teach them and to expound the law to them, will be the ancient worthies, representatives of Israel in the flesh, and the Levites, all who believe, the entire household of faith aside from the elect and then glorified church.

The blowing of the trumpets announcing the beginning of the antitypical Jubilee year will soon be heard throughout all the world, and the true-hearted will speedily respond. Meantime our great and wise Governor is instructing the royal priesthood, and thus preparing for the great work of the future. The arrangements are all so perfect and so complete that when the declaration comes the people will all hear the word of the Lord "distinctly," and they will get the "sense" and "understanding" of it. It will no longer be as in the past and at the present time, a din, a Babylon of confused noises, misrepresenting the divine message, and confusing those who desire to know the will of the Lord. The first result of that presentation will be weeping and mourning for sin, but the message of the great Priest and Governor will go forth to the people, to the effect that they need not weep and mourn, because the great sacrifice for sins has already been offered, "the Lamb of God which taketh away the sin of the world," and that in consequence the Millennial day in which they will be living is not to be a day of mourning but a day of rejoicing, a day of acceptance of divine favor, a day of newness of life and of consecration to the Lord.

The message will then be similar to the one which Governor Nehemiah promulgated, "Go your way, eat the fat and drink the sweet [enjoy the wonderful provisions of God's bounty with thankfulness and pleasure] and send portions unto them for whom nothing is prepared [cause the knowledge of the Lord to fill the whole earth], for this day is holy unto the Lord: neither be ye sorry, for the pleasure of Jehovah is your strength"—rejoice that you are restored to divine favor. And all the people will rejoice, because they will understand the words of the divine law—because they will see and appreciate the divine arrangement, and find it to be indeed "good tidings of great joy, which shall be unto all people."

These blessings which will be to the world in the future may already be appropriated in a measure by the Lord's consecrated people—the Gospel church, the royal priesthood. By faith we are permitted to hear the words of the divine law in advance of their public proclamation, to the whole world, and therefore blessed are our ears which hear and our eyes which see, for many have not seen and have not heard,—the god of this world at the present time blinding their minds so that they cannot. To us, too, the first hearing of the divine law should perhaps bring remorse and tears as we realize our shortcomings, and that with our very best efforts we cannot measure up to the perfect standard. But to us also comes the Lord's message, through his servants our brethren, saying, 'Weep not, but rejoice. Behold the goodness as well as the severity of God, behold his Love as well as his Justice, and that he has made through Christ a full propitiation, not only for the sins that are past, but also for the inherited weaknesses and blemishes of the present and future—that all of our blemishes have been covered with the great sin-offering finished at Calvary.'

It is our privilege, therefore, to dry our tears and to rejoice in the God of our salvation, and to eat of the fat things of his Word, the exceeding great and precious promises given to us, and to drink of the sweets of his favor, and to send portions of this our blessing to others who have not yet seen and have not yet heard and who have not yet tasted of the riches of divine grace. And whoever receives the grace of God not in vain will be prompt and zealous, not only in his own rejoicing, but also in his endeavors to communicate his blessings to others.

Another lesson here is that while God has all power he nevertheless uses human instrumentalities. He could have spoken from heaven, instead of sending Nehemiah; but he did not. He could have thundered his law without having it read by Ezra, but he did not choose to do so. He could have instructed the people without using the priests and Levites or any human instrumentality for exposition; but such was not his method. And the Lord's dealings in the past are our best guides respecting his mind on such subjects and respecting what are likely to be his methods for the present and the future. In full harmony with this thought is the apostolic statement that "God has set the various members in the body [the church] as it hath pleased him." Are all apostles? are all teachers? are all orators? Evidently not! And amongst the Lord's people the desire should be to know the Master's will, to know what talents have been entrusted to him, and to use those zealously, and to wait for others to be given, rather than to neglect the talents possessed or to seek to use those not possessed. "Do with thy might what thy hand findeth to do."

The Word of God is quick and powerful." (Heb. 4:12) There is much need that this lesson be thoroughly learned by the Lord's people. Nothing can take the place of the Lord's Word; and all teachings, whether oral or printed, should be recognized as secondary to the inspired Word, and should be received only as corroborated by the Scriptures. Or rather, they are to be appreciated only as they *unlock* the treasures of wisdom hidden in the Bible—riches of which the world in general is ignorant, and of which even the majority of Christian people, altho they have Bibles by the million, know comparatively little. Indeed, as Bibles become more numerous the great Adversary seems to be permitted to have the greater power to deceive and to mislead respecting its teachings; so that today, with its greatest opportunities, is witnessing a general *decline of faith* in the Scriptures—"a great falling away," led by some of the principal luminaries in the nominal systems—falling from their steadfastness of faith, falling into scepticism and into the radically anti-Biblical theory of evolution—under the lead of so-called "higher criticism" and scholasticism.

The more the Lord's people shall be able to discern that we are already in the "evil day" mentioned by the Apostle, in which many shall stumble and fall from their steadfastness of faith, the more should they give earnest heed lest they should let slip the precious things of the divine Word, which is a lamp to their pathway, and through which God supplies the needed aids for walkink the narrow way which leads to the kingdom.—Eph. 6:13; Heb. 2:1; Psa. 119:105.

And let us beware also in this day of the "new lights" and of many presenting themselves as special teachers, that we permit none to lead us away from the Lord's Word, and to confuse us in our understanding. "Let us hold fast the confidence of our rejoicing [in Christ and his redemptive work —and not in our righteousness] firm unto the end." Let us earnestly contend for the faith once delivered to the saints, of which the ransom is the very center or hub into which and from which every other truth must and does fit perfectly. And let us remember that whatever assists us in this direction is a teaching that is from God, while whatever leads in another direction must evidently be not of God but of the adversary. While proving the things which we receive, by their harmony with the Scriptures and their ability to unlock them and make clear their meaning, we may well remember the Master's words: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God,"—and the reverse of this is evidently equally true.—John 3:20, 21; Heb. 3:6; Jude 3; 1 Thes. 5:21.

"WINE IS A MOCKER"

NOV. 26.—PROV. 23:29-35.

"Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. 20:1.

Very rarely indeed do we discuss the subject of intemperance: not because we do not realize it to be a crying evil, one of the most dreadful elements of and accessories to the degradation of our race, but because so far as we know our readers few of them would have need of advice or reproof along this line. As for the world, it is not our attempt to revolutionize and reform it along the lines of total abstinence or temperance in respect to the liquor evil, the profanity evil, the backbiting evil, the war evil, the lying evil, or others. And this is not because we have no sympathy with reforms in all these various directions, but because, according to our understanding of the divine Word, it is God's plan that another and higher work be attended to *now* by the Lord's ambassadors; *viz.*, the work of gathering out a people for his name, spiritual Israel, the holy nation, the peculiar people, the royal priesthood, the church, the body of Christ—under whose ministration in glory, in a coming age, the world's reformatory uplift is to be accomplished, under conditions that will be adequate and make success certain.

An intelligent and very earnest reader of the WATCH TOWER publications remarked the fact that he had been struck with the absence of all appeals on the liquor question, the tobacco question, gambling, etc., yet he said, "When I began reading these publications I was a moderate drinker, an habitual smoker and chewer of tobacco, and altho not a gambler I was well versed in cardplaying as a social diversion and time-killer. But since reading the WATCH TOWER publications my life has undergone a complete change in respect to all of these things. I asked myself the question, Have I or have I not consecrated my all to the Lord, covenanting with him to use life, voice, strength, influence, and means to his glory, to the best of my knowledge and ability? I answered, Yes. The question then came, Can you see in what manner your drinking of wine or smoking or chewing tobacco or playing a social game of cards will be to the Lord's glory, to the increase of your influence for righteousness, or a proper expenditure of time and money, in harmony with your covenant? I was obliged to answer myself, No; that these things would all be contrary to my covenant, and I therefore abandoned them in the Lord's name and strength. But now what I want to know is, what was the nature of the influence upon my mind by the reading of MILLENNIAL DAWN which produced or helped to produce these results? for, as I said before, I cannot remember anything directly upon these subjects in this reading matter, and on the contrary, other books which I have had and read which did deal with these subjects pointedly and explicitly, failed utterly to make any impression upon me. Why is this? How is this? What is it that has such influence over me?"

We answered, that undoubtedly the good influence exercised was the spirit of the truth, operating upon the good ground of an honest and consecrated heart. We pointed out that the effort of our publications is to strike the axe of truth at the root of the evil tree, instead of attempting to lop off the various evil branches. A thorough consecration to the Lord is in opposition to every form of sin and in harmony with everything that is good, noble, true, pure. The difficulty with a majority of those who are truly consecrated to the Lord is that they have been mistaught. They have been misled to believe that Christianity is merely morality and civilization, instead of being taught by the divine Word that Christianity is a following of Jesus' footsteps in full consecration to the heavenly Father's will in all matters.

They have been taught that the chief work of the Christian is to get saved and to save others; and by saved is generally understood a breaking off of the gross immoralities, a conformity to civilized usages, and a membership in some earthly church. False views of the church's mission evidently have much to do with this setting up of false standards in the name of Christianity. Thinking men have realized the impossibility of securing the conversion of the world along the Scriptural lines of full consecration to the Lord. It was realized long, long ago that such hopes are baseless from what we know of humanity in general, and having in mind the erroneous thoughts that God had committed the conversion of the world to the church, the effort was made to bring about at least a partial reformation of the conduct of the world. Thus the high standard for the Lord's people as set forth in his Word has been, to the majority of Christian people, a dead letter, and to the majority of ministers an unknown or at least an untaught lesson, because in violent opposition to their cherished but unscriptural theory respecting the conversion of the world by human agencies.

Thus we see what a great loss true Christianity and true

Christian teaching sustained through the introduction of a false hope, a false theory, and through the abandonment of the original hope set before us in the gospel—the faith, the hope, that God is now electing, selecting, polishing and preparing a little flock of faithful covenanters, who in his own due time, as the body, the bride, the joint-heirs with Christ glorified, will be given the power and great glory necessary to the establishment of righteousness in the world,—the binding of Satan and of sin, the opening of the blind eyes of corrupted humanity, and the unstopping of the dull ears that all may hear, and know the truth respecting the divine character and gracious provision of our heavenly Father's plan for the world's salvation—and to an opportunity of sharing in that salvation everlastingly, if they will.

While still adhering strictly to the same principles, *viz.*, the pointing out of the necessity for full consecration on the part of those who would be of the Lord's flock, we nevertheless think it not amiss to occasionally draw attention to the Scriptural presentation on the subject of intemperance in the use of intoxicating liquors. It is neither necessary nor proper that we should take the radical and unscriptural ground seemingly taken by so many who advocate total abstinence, *viz.*, that to even taste liquor is a sin, a grievous sin. We can go no further on any point than do the Scriptures, when they declare, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is *not wise.*" In harmony with the intimation of these inspired words is the thought that whoever trifles with this mocker is in danger of being deceived by it, of being ensnared, of being wrecked.

We can certainly without impropriety urge upon the Lord's people the language of the Apostle, "Be not drunk with wine, wherein is *excess*, but be filled with the spirit [the new wine, the new exhilarant, the new antidote for care and pain and trouble]." (Eph. 5:18) Realizing the nervous pressure of our day we may certainly urge that each should consider for himself whether or not the use of wine at all under present conditions might not be improper, as being dangerous. And it would appear that those who get most thoroughly filled with the spirit have in it the new wine, the new exhilarant of the new nature in which they can rejoice most, and of which they cannot partake to excess and injury.

It is in place here for us to remind ourselves of our Lord's words, through the Apostle, that no drunkards shall inherit the kingdom of God. (1 Cor. 6:10; Gal. 5:21) We are not to understand these texts to teach that no one who has *ever* been drunk can enter into the kingdom of God, but rather that whoever has come under the influence of the Gospel call and been begotten of the holy Spirit must of necessity receive so much of the spirit of a sound mind that he would not be deceived by the mocking wine and the insane influence of strong drink. (2 Tim. 1:7) On the contrary, if any had been unwisely addicted to the use of liquors to intoxication he must, under the instructions of the Lord's Word and the leadings of his holy Spirit, become more thoroughly instructed in the way of righteousness, and sanctified to God, else he can never be accepted as one of the overcomers, one of the "little flock," who through the wisdom that cometh from above, and in laying hold upon the power of God in Christ, are enabled to break the bonds of Satan which have enslaved them.

NOAH'S INTOXICATION EXCUSABLE

For the sake of some who may be inclined to excuse a certain amount of dissipation in view of Noah's drunkenness (Gen. 9:20, 21), we should say a word in defence of the patriarch. The record is that Noah was a God-fearing man whom God recognized and especially favored because of his righteousness; and the fact that he became intoxicated after having had six hundred years of experience has not only struck Christian people with astonishment, but has inclined some weaker characters to excuse their own unwisdom by his course.

In Noah's defence we call attention to the fact that his intoxication was after the flood and was purely accidental. The flood itself was a part of a great change in the aerial conditions of our earth: to our understanding the flood was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy.

The breaking of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted, things which had never been before. (Gen. 2:5, 6) Another result, we believe, was the production of an *aciditous* condition of the atmosphere tending toward ferment, which directly affected human longevity, so that according to the Scripture records the average of human life quickly decreased from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, produces "must," and thence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all his experiences preceding the flood. As we have no record of his ever having become intoxicated afterward we are justified in supposing that this one instance was the result of ignorance respecting the changed character of the grape product fermented. From this standpoint nothing will be seen in Noah's conduct calculated to encourage or excuse drunkenness on the part of those who know very well that "wine is a mocker."

Those who have received the holy Spirit and who have found it to be the spirit of a sound mind should seek to inculcate some of their new soundness of judgment on all matters to others as they have opportunity—especially to their children, who subsequently learning the source of that sound judgment may be the more favorably influenced toward a full consecration of themselves to the Lord, thus saving them from many disasters, moral and physical, to which they may be exposed if left without the wise counsel of those to whom they should and do look naturally for lessons of instruction and for helps in the way to nobility of life and character.

We give below a portion of the lesson under consideration in the form of a wine glass, and some remarks of an unknown author in the form of a decanter, which may be interesting to the children and impressive to their memories.

THE DRUNKARD'S WOE-CUP

"Who hath woe? who hath sorrow? who hath
contentions? who hath complaining? who
hath wounds without cause, who hath
redness of eyes? They that tarry
long at the wine; they that go
to seek out mixed wine.
Look not thou upon the
wine when it is red,
when it giveth
its color
in the
cup,
when it goeth
down
smooth-
ly: at the
last it biteth
like a serpent, and
stingeth like an adder."

THE OLD DECANTER

"There was an old decanter,
and its mouth was gaping
wide; the rosy wine had
ebbed away and left its
crystal side; and the
wind went humming
humming, up and
down the sides it
flew, and through
its reed-like, hollow
neck, the wildest notes
it blew. I placed it in
the window, where the
blast was blowing free, and
fancied that its pale mouth
sang the queerest strains to me.
"They tell me—puny conquerors!
the Plague has slain his ten, and
War his hundred thousand of the very
best of men; but I,"—'twas thus the bottle
spake—"but I have conquered more than all
your famous conquerors so feared and famed of
yore. Then come, ye youths and maidens all, come
drink from out my cup, the beverage that dulls the
brains and burns the spirits up; that puts to shame
your conquerors that slay their scores below, for
this has deluged millions with the lava tide of
woe. Though in the path of battle dark-
est waves of blood may roll; yet while
I killed the body, I have damned
the very soul. The cholera,
the plague, the sword, such
ruin never wrought as I, in mirth or
malice, on the innocent have brought.
And still I breathe upon them, and they
shrink before my breath; and year by year my
thousands tread the dismal road of DEATH."

NEHEMIAH'S CORRECTION OF SABBATH-BREAKING

DEC. 3.—NEH. 13:15-22.

"Remember the Sabbath day to keep it holy."—Exod. 20:8.

Nehemiah remained with his people as its Persian governor for twelve years, when he was recalled to the palace by Artaxerxes. (Neb. 13:6) He returned to Jerusalem by the king's permission probably five years afterward. Meantime the interests of the Israelites had prospered in temporal matters, but suffered from a moral and religious standpoint. Malachi prophesied during this period, and from his book we get a clear insight into some of the degeneracy of that time. The demoralization seems to have started with the desire to be on friendly terms with the gentiles in that vicinity, contrary to divine command.

This led to more mixed marriages, and correspondingly to a growing lack of interest in the divine law and worship. The high priest's grandson, Manasseh, married the daughter of Sanballat, once a prominent enemy of the Jews, and a man of influence; and one of the tithe-chambers of the Temple was desecrated by fitting it up as a dwelling place for Tobiah, the Ammonite, who by marriage became related to the high priest: and this policy, sanctioned by such high authority, was greatly followed by others. (Neh. 13:4, 5, 28; Mal. 2:14-16) It is not surprising that such disregard of divine law led naturally and quickly to the neglect of tithes for the support of the ministers of the Temple, leading also to further selfishness, which, if it brought a sacrifice to the Lord at all was disposed to bring the poor, the lame and the blind of the flock, not the unblemished fatling. It is no wonder, either, that there followed in the wake of these things sorcery, adultery, false swearing, oppression, defrauding of widows and fatherless, etc.—Mal. 1:7, 8; 3:5, 9.

But our lesson deals particularly with another evil of that time—Sabbath-breaking. The policy of those who succeeded Nehemiah on his return to Persia was, as we have seen, to conciliate foreigners, and this, no doubt, largely in the interest of commerce. With the coming of heathen wives and the relaxing interest in the Lord and his commandments, and the frequent intercommunication with heathen who observed no Sabbath day, Sabbath day regulations were quickly broken down.

We may draw a lesson here for spiritual Israel; and apply the Apostle's words, "Evil communications corrupt good manners," and our Lord's words, "Ye are not of this world, even as I am not of this world." The spiritual Israelite is commanded to be separate from the world, and to seek his fellowships with his *own* people, the Lord's people, and not to be unequally yoked with unbelievers. (2 Cor. 6:14) We may apply this specially to marriage, but to some extent it might be regarded as applicable also to business partnership, etc. As the heathen peoples surrounding Israel exercised a continual pressure upon them, so worldly influences surrounding the spiritual Israelites continually press them with the spirit of worldliness, which needs to be continually repelled; for once this spirit is admitted to the citadel of the heart it wars against the spirit of holiness, devotion to God, etc., and to whatever extent the worldly spirit invades the family, in that proportion the sanctifying of the spirit of truth is antagonized and off-set. Let us, as Israelites indeed, be continually on guard against all alien and alienating influences of the world, the flesh and the devil.

Nehemiah, on his return to the governorship, at once addressed himself to the rectification of the disorders described, beginning with the cleansing of the Temple, the restoration of its service, and the proper supplies for its ministers. Then he came to the question of Sabbath desecration, with which our lesson particularly deals. He remonstrated with the nobles against such a violation of the divine command—the fourth in Israel's Decalogue. He pointed out to them the fact that Sabbath desecration had much to do with their Babylonish captivity. It will be remembered that in explaining the seventy years' desolation of the land of Israel the Lord declared that he would make it desolate seventy years until it should have fulfilled its Sabbaths—its Jubilee years. (2 Chron. 36:21) True, those were year-Sabbaths, and not day-Sabbaths, but we are to remember the Sabbath system (the seventh day and the fiftieth day, the seventh year, and the fiftieth year) was a *connected whole:* and doubtless had Israel properly observed their Sabbath days they would also have properly observed their Sabbath years and Jubilees.*

Nehemiah, after thus discoursing with the nobles on the propriety of the matter and the danger to the nation of thus violating the divine Law, began a reformation by closing the gates of Jerusalem at sundown of the sixth day of the week (Friday), and keeping them closed until sundown of the seventh day of the week (Saturday). The foreign tradesmen coming for business on the Sabbath were disappointed and obliged to camp outside the city; but in expectation that the reformation would be shortlived they came in like manner the next Sabbath. Nehemiah then warned them that to come again for Sabbath trade and to keep up a commotion around the gates of the city on the Sabbath day would subject them to arrest as disturbers of the law and peace of the city, and they were thus restrained. We must all commend Nehemiah's devotion to the divine law and must concede that he in no sense of the word exceeded its requirements.

The spiritual Israelite, altho in no sense of the word under the Law of Sinai, which was given exclusively to the fleshly Israelite, has nevertheless his Sabbath day—his rest day. It is a larger and a fuller day than was the Jewish one, as his rest is a grander and more perfect rest than the physical one of the Jew. The spiritual Israelite rests in faith, rests in Christ. Having taken upon him the yoke of his new Master he finds, as was promised, *rest to his soul*, and not merely rest to his flesh—mind-rest, not merely bodily rest. (Matt. 11:29) This is the rest or Sabbath mentioned by the Apostle (Heb. 4:3) saying, "We which have believed do enter into rest." Our rest in the Lord is as complete as is our belief in him. He who believes fully *rests* fully; he who believes only partially *rests* but partially. The ideal condition of the spiritual Israelite is the attainment of a perfect rest, a perfect Sabbath-keeping, in his present experience, and a waiting and laboring for another and still more complete rest—the actual rest of the perfected condition—the rest that remains for the people of God. "Let us therefore labor to enter into that rest [Sabbath], lest any man fall after the same example of unbelief [of fleshly Israel.]"—Heb. 4:9-11.

While the spiritual Israelite should never lose sight of these, his real Sabbaths, the antitypes of fleshly Israel's Sabbath *days* and Sabbath *years*, and while he should never forget that he is completely freed from the Law of Sinai respecting any and all Sabbaths, holy days, new moons, etc. (Col. 2:16), nevertheless he does rejoice in and should avail himself of any arrangements of nominal Christendom which may appear to be favorable to his spiritual resting, his continual Sabbath-keeping.

It so happens that nominal Christendom has set apart one day in seven as a Sabbath of rest—not the seventh day, which was commanded to the Jews, but the first day of the week, which was never commanded to anyone by divine authority. No matter by whatsoever misconception this first day of the week, called Sun-day in commemoration of the ancient heathen worship of the sun, was originally set apart as sacred and is still set apart by the laws of Christendom, it contains a great blessing, not only to the people at large but especially to the true Israelites.

(1) To the people at large it means a day of rest from toil, a day of recreation, refreshment, change; a day for different sights and sounds, a day different from other days immersed in toil; a day of opportunity for mental development according to the best lines they may have knowledge of and be willing to follow. For a time some laborers, mechanics and merchants regarded the compulsory cessation of toil as a hardship, injurious to their interests, but they very generally have come to see that there is an over-supply of labor anyway, and that as far as the whole people is concerned, the labor of the six days will be worth exactly as much as the labor of seven. Consequently we find that now labor organizations are earnest for the enforcement of Sunday laws, and that practically the only persons of contrary mind are those who own and operate machinery. In 1886 a thousand carpenters in Berlin petitioned the government for protection against Sunday labor; in the same year a Socialistic congress in Belgium propounded as one of its chief demands Sunday rest. In Holland there is at present in progress an effort for emancipation from Sunday work; and recently in Wisconsin a Law and Order League was organized to enforce Sunday laws, etc. Working men are finding that in losing Sunday they gain nothing to compensate them.

While the fourth commandment to fleshly Israel was chiefly in the nature of a type, foreshadowing the rest coming to spiritual Israelites, nevertheless, like every divine law, it was in no wise injurious, but on the contrary very beneficial to fleshly Israel to observe the seventh day, even as it is now beneficial to all mankind to observe a seventh day,—whether the first day of the week, observed by Christendom, or the seventh day of the week observed by the Jews. Experience proves that such a rest is necessary from the human and physical standpoint.

* See MILLENNIAL DAWN, VOL. II, Chap. 6.

(2) To the true spiritual Israelite Sunday is and for long centuries has been a great boon, a great blessing—the only drawback has been that not infrequently he has been mistaught to believe that Sunday is the Jewish Sabbath or a divinely appointed substitute for it, and in consequence has been brought under a bondage—the bondage of the Jewish Law, with which really the spiritual Israelite has nothing whatever to do, he being under a *new* covenant with a *new* law and a *new* Mediator.* (Heb. 8:6) But the spiritual Israelite, already resting in heart (Sabbath-keeping antitypically, by faith in the Redeemer's finished work), rightly understanding the matter and appreciating the privileges which a general Sunday observance brings, may use this day to wonderful profit and blessing. And the fact that he has an opportunity so to do means to him an obligation so to do; because, though without stipulations of law to bind him, he is under the general law of love, and by it is obligated to do with his might what his hands find to do—to glorify the Lord, to bless the brethren, and to do good unto all men as he may have opportunity: and the day and customs are favorable to his exercise in all these respects.

The spiritual Israelite is to esteem that whatever mistaken notions humanity may have had which led them to set apart the first day of the week, the matter has nevertheless been evidently of divine providence to present special opportunities for profit and progress to the spiritual Israelites now called to be of the royal priesthood. And such are prompt to avail themselves of these privileges and opportunities; to assemble themselves for the study of the divine Word, for praise, for prayer and for spiritual fellowship,—building one another up in the most holy faith.

In view of the fact that the majority of the Lord's consecrated people are poor,—not many great, not many wise, not many learned, not many rich—how necessary it has been that the Lord should provide such an opportunity as this day affords for release from earthly toil and spiritual refreshment; and how fortunate it is for such that the masses of Christendom esteem rest on this day to be compulsory from the divine standpoint.

Of all the people in the world, therefore, those who enjoy the light of present truth and recognize this day as a God-given *privilege*, and not as compulsory, should be the very last to either do or say anything which would bring discredit on the day and its sacred observance as a day of rest. This, of course, does not mean that we should advocate its observance with the usual arguments; but it does mean that all such should be careful in their observance of the day for three reasons:

(1) Because they would not wish to see the day fall into disuse or disrespect in the esteem of the world in general, for humanity's sake, as well as for their own sakes—physical and spiritual.

(2) Because they would not wish to do anything which would lead others to a violation of a less enlightened conscience, remembering that the conscience is the most valuable as well as the most tender and easily injured quality of the human nature.

(3) Because they do wish to maintain a proper religious influence with their neighbors, whose minds are not clearly and fully enlightened on this subject—to the intent that they may exercise the greater influence for good and for the truth as time and opportunity shall offer.

For all these reasons we urge upon the readers of this journal a glad and careful observance of Sunday as a sacred, a holy day, providentially set apart by human law. Let it be entirely separated from business, and so far as possible from all labor not actually necessary; let it be employed in the upbuilding of themselves, and their families, and the household of faith, and as many as the truth shall draw into their sphere of influence,—in moral and spiritual directions.

In the concluding verse of the lesson Nehemiah asks the Lord's blessing upon himself, in view of the work which he had done in the name of the Lord. He was fighting valiantly for God's cause, and thereby making many enemies; and hence while not flinching from his duty it was not unreasonable, but very proper that he should think of the Lord's faithfulness toward all faithful to him. Had Nehemiah lived in our day, with its Gospel high calling and privileges, we doubt not he would have been one of the "saints," and then, assuredly, he would have known definitely and clearly of the exceeding great and precious promises given to the Gospel church. But he lived before the "high calling" began, before the exceeding great and precious promises were made. He knew not what he would receive of the Lord for his faithfulness, but we may know, because instructed of the holy Spirit through the Apostle's writings. We may be assured that if Nehemiah continued faithful to the end of his career he would be amongst the worthies of the past mentioned by the Apostle in Hebrews 11—those who wrought righteousness, and were valiant on the side of God and his law. We are assured that these were acceptable with God and will ultimately be made perfect—in the future, after the church, the elect body of Christ has been completed, been made perfect, and glorified in the heavenly kingdom.—Heb. 11:39, 40.

* See June 15, 1919, issue for critical examinaton of Covenants.

SOME NEGLECTED FACTS IN HUMAN BIOLOGICAL HISTORY

"Students of Human Physiology, Pathology and Dietetics have hitherto persistently ignored certain facts in man's history which have a controlling influence on present conditions. To ignore these historical biological facts is as irrational as it would be to attempt to study the present civil institutions of our country and ignore our past history.

"In regard to man's early biological history we have records of the highest credibility. These records are corroborated by all the facts within the reach of present observation. That present *theories* and *speculations* are contrary to them has no weight with a truly scientific mind, which cares for facts alone.

"These records do not inform us what was the method used in the creation of man. They thus leave the field open for interesting speculation as to whether it was by an evolutionary process or otherwise. We do learn that the first progenitors of the human race were perfect human beings, a man and a woman of the highest organization, both physical and mental, lacking in nothing except character, something which could only be developed by experience and the exercise of their faculties. We are also informed that the woman was developed from the man by the method of reproduction known as gemmation or budding; this, however, being an exceptional case, all subsequent reproduction in the human race being by the sexual method.

"This perfect human pair were placed in a perfect environment, called the garden of Eden, or Paradise. This was a small portion of the earth's surface specially prepared for the abode of man, who was specially favored above the rest of the animal kingdom, having been endowed with an organization so much superior to that of any other animal that he possessed the powers of reason, conscience, imagination, generalization and free will to a high degree, thus making him an earthly image of spirit beings.

"So exalted an animal was worthy of a more prolonged existence than the lower animals, consequently he was endowed with the privilege of continued life on earth, being so constituted that as each cell of his structure became worn out and effete it was removed and a new cell put in its place, thus keeping his tissues always young and free from senile decay.

"The design of the Creator being that the human race should be 'sons of God' and not merely 'works of his hand' like the lower animals, the announcement was made to Adam that the law of limited existence and death which he saw controlling the lower animals should not prevail against him or his offspring, but that he would be permitted to live on everlastingly in his perfect environment, provided he developed a character which would love and pursue righteousness and eschew evil; otherwise the gift of lasting life would be taken from him and he would be brought under the law of limited existence and death, everlasting life being a curse to an evil being and not a blessing.

"As we have seen, man, being a perfect being, endowed with the power of rejuvenating his tissues so that he could always remain young, was placed in a perfect environment, called Paradise. Here the climatic conditions were perfect, the sanitary conditions were perfect, and, last but not least, he was supplied with a perfect diet.

"As a simple and suitable commencement of the disciplinary training necessary to develop his character and test his obedience, he was placed under a single prohibition. He was given the 'herb bearing seed' for food and allowed to eat of the fruit of every tree in Paradise with one exception. 'Of the tree of the knowledge of good and evil thou shalt not eat;' and he was warned that if he disobeyed this command he would surely die. Perhaps if man had not been influenced towards the wrong course he would have stood this simple first test successfully, but there was present a spirit being of a high order whom ambition and selfishness had led into rebellion. By a line of specious reasoning he succeeded in seducing Eve,

'the weaker vessel,' into a violation of the prohibition. Adam knew that the penalty for this was death; that his beloved and only congenial companion must cease to exist. Feeling that he would rather die than live without her, he also took of the forbidden fruit in order that he might share her penalty, preferring the nothingness of death to life without her who was his other self, 'bone of my bone, flesh of my flesh.' We are expressly informed that 'Adam was not deceived.' What he did he did with his eyes open. In effect he committed suicide for love.

"The laws of God are unchangeable, and the penalty of death once threatened for this disobedience must be executed. Adam and Eve were put to death, within the limits of one of God's 'thousand year days,' as He had said, 'In the day that thou eatest thereof dying thou shalt die.' God had made man on a plan which permitted continued existence in a suitable environment, and man would have continued to live on, even in sin and rebellion, if he could have remained in Paradise. In order to put the sentence of death into execution it was necessary to drive man out of Paradise into the 'cursed' or unfinished part of the earth 'lest he put forth his hand and eat of the tree of life and live forever.' In the unfinished earth he was exposed to climatic vicissitudes, to accidents and catastrophes, to the attacks of disease germs, to wearing and unwholesome forms of labor. Above all, he was deprived of his natural food.

"Since the day when Adam and Eve were driven from Eden, 'the world being all before them where to choose,' and the cherubim, armed with the revolving sword of flame, took their station at the gate, no human being, so far as we know, has ever tasted a mouthful of man's natural food. Thus Adam and all his race have died, although originally adapted to everlasting life on earth: Adam being put to death as the penalty of his sin, and all his posterity because the germs of the whole race being in Adam's body when he commenced to die, by the natural law of heredity they could only receive what Adam had to give them, which was death and not life.

"These, then, are the controlling facts of man's biological history, a life history which is not paralleled by that of any other animal, namely: the possession of an organism built so as to be capable of running on forever if surrounded by a special environment and supplied with a special food, but separated from his special environment and deprived of his special food by a judicial decree: and the medical profession will fail to solve the problems of pathology and dietetics as long as they ignore these facts. With man every condition is pathological, every environment is unnatural, every article of his diet is abnormal. That the race did not become extinct long ago can only be explained by the history given above.

"The mental condition of man depends upon the physical. There can be no mind without a body. Therefore, man's mind is unsound as the inevitable result of his physical derangement. This is why man, although endowed with reason, everywhere acts in an irrational manner. Some men are insane, but all men are of unsound mind. There have been only two human beings who possessed perfectly sound minds. One was Adam, but his mental and physical health continued for only a brief period, perhaps not more than one year. The other was Jesus, the Christ. Although not of Adam's race, he was a perfect human being; perfect mentally as well as physically. Imperfect men who attempt to conform their ideas and their conduct to his perfect standard are said by Paul to have the 'spirit of a sound mind.' It is the highest attainment of depraved humanity to have the *spirit* or disposition of a sound mind. Puck was fully justified by the facts when he exclaimed, 'What fools these mortals be!' Our weakened and unsound minds can make but little progress towards the truth on medical subjects or any other until we obtain 'the spirit of a sound mind' and endeavor to see man's condition in its true light.

"I do not like to leave this subject without adding that the fall of man was foreseen and provided for in the plan of God, and he has not changed in the least his purposes to have on earth a Paradise populated by perfect men. At the time appointed that purpose will be accomplished. The race of Adam will share in it, for although the death sentence has been executed upon them and they have been consigned to the grave, they have been *ransomed from the grave* and will live again. All in Adam die, but all in Christ will be made alive in the future.

"I can speak with positiveness on these points, thanks to the light thrown on these hitherto dark questions by that wonderful book, *The Plan of the Ages*. It is a key to that sublime treasury of facts, the Bible, enabling us to reduce its facts to a system, 'having the completeness of a science, the precision of algebra.' The author's discovery of *The Plan of the Ages* has done for Bible phenomena what the discovery of the heliocentric character of the solar system did for astronomy. In another generation this will have displaced all other theology and philosophy as completely as the Copernican astronomy has displaced the Ptolemaic."

DAVID P. JACKSON, M. D.

In *Toledo Medical and Surgical Reporter.*

DEAR BROTHER RUSSELL:—Brother Weber was with us Saturday and brought an account of the grand feast you all had at St. Louis. I am in communication with the Trunk Line Association regarding a Philadelphia Convention.

We are getting great blessings from VOL. V., and rejoicing in the light thrown on so many Scriptures. May the dear Lord continue to use you in dispensing such food to us all, is my constant prayer. When you said, at the Boston Convention, that you thought in the next few years a great many would come into the truth after seeing the pronounced unscriptural views of the nominal ministry I was somewhat surprised at first, as I had thought the wheat was pretty well sifted from the denominations, but your reasons were very convincing, and since then I have had many opportunities to note its harmony with the Word and the signs of the times. Corroborative evidence is furnished, I think, in the splendid newspaper accounts of some of the Boston and St. Louis meetings. The account of your discourse in Monday's St. Louis *Republican* was without a flaw so far as I can recall, and such articles must certainly be intended by the Lord to cause some to search further for the light.

The adversary is also active. The friends in Philadelphia received postals, notifying us that E. C. Mott would speak here. I am so thankful, however, that his erroneous teaching is so well known to the brethren here that it seems most improbable that he could move them from their steadfastness if they heard him. He has for some time been teaching that none are justified but those that are spiritually begotten*—basing it upon an erroneous interpretation of 1 John 5:1, and wresting all other Scriptures to suit his theory. It is a terrible thing to be so influenced by a desire to bring out something *new* that we reject the Old Theology in order to glorify self. I pray for grace and humility that I may not be led away by pride.

As treasurer for the Philadelphia Church I have been instructed by the brethren to send to the WATCH TOWER BIBLE AND TRACT SOCIETY an order for $25, which is herein enclosed.

With Christian love to yourself and the dear friends in the TOWER office, I remain,

Yours in the service of the Truth,

BENJAMIN H. BARTON.

* See issue March 1 1910, p. 93, question four. (Prov. 4:18.)—EDS.

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VIEWS FROM THE WATCH TOWER

COLD COMFORT FOR EVOLUTIONISTS AND HIGHER CRITICS

Prof. A. H. Sayce, one of the greatest living archæological explorers and professors of Assyriology in Oxford University, England, after thirty years spent in deciphering the ancient hieroglyphics of eastern lands, recently declared:—

"Higher Criticism is wrong. The higher critics of the Bible are engaged in hair-splitting trivialities and are pursuing false methods. Our researches among the monuments of Babylon, Assyria and Egypt have opened up a new world undreamed of a few years ago. They show that the history of mankind goes back to a very remote past; and that civilization was then quite as high as that of imperial Rome or the civilization of Europe at the time of the Renaissance, if not higher in some respects.

"They have also shown how much there is still to be discovered. After all, what we have found is only the beginning of what we shall find. It is no longer possible to say, as in the early days of oriental research, that such and such a thing could not have been. The population of the early East was highly cultured and highly literary. Both in Egypt and in Babylon a large portion of the people seem to have occupied their time in reading and writing.

"The monuments that have been found in Egypt and

Babylonia have revealed this fact in part. These are literally covered with writing. Even the smallest articles of daily use have been found covered with inscriptions. The revelations are also party due to the discoveries that the old cities of the East had very large libraries of books. And some discoveries made a few years ago at Tel-el-Amarna, in Egypt—where a large number of letters on clay tablets were found—proved that in the fifteenth century before the Christian era the whole educated population of the East from the Euphrates to the Nile were engaged in writing letters to one another. This correspondence was going on actively in a language and form of writing which belonged only to the Babylonians. Those, therefore, who wrote in this language must have studied and learned it as we do French. Hence there must have been schools in which the language and script of Babylonia were studied all over western Asia.

"Not long since a discovery was made in the extreme south of Egypt showing that papyrus books were written in the very early days of Egyptian history. As regards the Babylonian libraries, they were equally ancient and very numerous. Every great library had its clay books. Some time ago at a place called Tello, in South Chaldea, a French excavator discovered a library which was formed three or four centuries before the birth of Abraham, and which he concludes had contained 33,000 separate clay tablets or books on all kinds of subjects. He found them arranged in shelves, piled one upon another. They had probably been overwhelmed by the fall of the building in which they were placed. Many of these clay tablets are now in Constantinople. About 10,000 were stolen by the Arabs. The tablets are mostly written in Accadian, a language which is still imperfectly known."

* * * *

Amongst the *papyri* found recently in Egypt and mentioned in our *View* for Nov. 15th were others quite interesting. One was—An Ode of Welcome to Usertesen III., written probably on the occasion of a royal visit. It has six stanzas of ten lines each and is pronounced by scientists "the oldest known poem in the world." They forget the Bible again, for the Book of Job is of about the same age and conceded to be a masterly poetic production.

Veterinary surgery is treated in a good sized volume, and we are told "the cures are very practical and similar to those used in the present day." But legal documents and private papers are amongst the most interesting, evidencing surely that if (as evolutionists claim) the first man was but one remove from a monkey, he got civilized very quickly, and that so far as the Egyptians are concerned, very little *evoluting* has been done for the past 3700 years. We quote a few extracts from these interesting documents from the *London Daily News* of Sept. 29th, '99,—supplied to it by Mr. F. L. Griffith,—as follows:—

"The wills and conveyances are certainly the earliest examples of legal documents known, and afford ample proof of the antiquity of the laws of ancient Egypt. The first is a curious transfer of the apparently hereditary office of "regulator of priestly orders" from father to son.

"'I am giving up my regulatorship of priestly orders to my son Antef, called Jusenb, an old man's staff (assistant); even as I grow old let him be promoted at once. As to the title to property I made for his mother it is annulled.'

"Like all Egyptian documents, it concludes with 'name list of those in whose presence this title to property was made,' and the date is the 19th day of Khoiak, in the 39th year of Amen-em-hat III., or about B. C. 2588.* The next papyrus is even of greater interest. It measures twenty-two inches by twelve and a half, and has been folded up and sealed with a scarab seal, and is inscribed with two wills. The first is a deed of gift by a man named Ankh-ren, servant of the superintendent of works, to his brother, of all his property in 'town and marsh land, his servants,' etc. It is stated a list of the property is deposited in the office of the 'second registrar.' The second will is that of the brother, named Uah, who bequeaths all to his wife, Teta. Considering its great age, it is really a very remarkable document. The writer says:

"'I am making a title to the property to my wife—of all things given to me by my brother, the devoted servant of the superintendent of works, Ankh-ren, as to each article. She shall give it to any she desires of the children that she has borne me. I am giving her the four Eastern (Syrian) slaves that my brother gave me. She shall give them to whomsoever she will of her children. As to my tomb, let me be buried in it with my wife. Moreover as to the apartments my brother built for me, my wife shall dwell therein without allowing her to be put forth by any person. The deputy Gebu shall act as guardian for my son.'

"The word used for guardian is curious, 'child instructor.' To the deed are appended the names of several official witnesses. Among the officials we find the name of 'the scribe of the hearing,' in whom we may see the official shorthand writer who wrote out the draft proceedings.

"Very curious are the private letters, a number of which were found. These letters, probably the oldest in the world, are in various handwritings, in the hieratic character, and resemble in style the Early English letters. The writing is across the longest width, the papyrus is then folded three times from the side, and sealed or tied, and the address written on the outside, for example: 'The master to whom be Life. Health Sakanu to whom be L. P. H., from Arisu, Year 2, 4th Month of Harvest, 12th day. Brought by Henat.' Like all Oriental letters, these ancient epistles are redolent with platitudes and flowery language, the pious phrase, 'Life, Prosperity and Health,' being constantly repeated. The less the importance of the letter the more flowery the language. Most of the letters are from officials, and relate to the public works being carried on. The following is a good example:

"'The servant of the wakf Arisu saith to the superintendent of the interior, Sa-ka-anu, to whom be life, health, and prosperity. This is a communication to the Master L. P. H., saying that I arrived in the city of Het-Gehes on the 4th Month of Harvest (July) on the early morning of the 5th day. I found that the Master had gone South. The foreman Ampy told me, and I gave him three laborers. Thereupon I sent to the foreman Henai, in a ship that I found at Het-Gahes. I caused him to bring thee a freight."

"The freight consisted of barley and durra, etc. Near the end of the letter is an interesting passage showing how the Egyptian officials worked together:

"'Behold I have sent particulars of thy business to the Steward Hetu, for thou must be with him as one man (friends).'

"There is also a letter from a lady which relates chiefly to the weaving carried on in the temple.

"The letters are not always so polite, and a fine specimen of strong language is afforded by the following:—

"'May thy speech be in all ill favor by Sebek (crocodile god), and whoever will send thee to perdition—favored be his Ka (spirit). Thus hath the dean of the temple, He-Kat-Pepa, done for thee, continually for ever and ever, eternally. Ill be thy hoaring and a plague (on thee).'

"The reports and account tablets are wearisome in bulk, but abound in details of the greatest value to the historian and archæologist. The whole system of the corvee is set forth in detail. The men were called from certain villages and towns, hence the gangs contain several members of the same family, to work for two months. The gangs numbered usually ten, and each had a master, a ganger, and a timekeeper or scribe. They were lodged in sections in the town and fed from a common store. Some idea of the number of men and the work of the commissariat is afforded by the return for one day's baking of eighteen hundred and ninety loaves. An interesting account is that of the dancers employed in the temple in the great festivals. Many of them were Syrians and Nubians. The list of festivals is very curious, and among them are several which exist to the present day. Thus, the 'Festival of the Night of Receiving the River,' is the well-known festival of the cutting of the dam, celebrated to this day in Cairo on the second or third week in August.

"As we turn these ancient fragments over—these accounts and revenue returns—it is hard to believe that they are the records of some forty-five centuries ago,* they might be those of the Egypt of today. The return of the native reiyses and katibs (scribes) for the daily and monthly work on the barrage at Assouan, hardly differ in a single detail from those made for the reclimbing works in the Fayoum in Bezboim. The publication of these papyri only affords another proof of how real is the resurrection of the buried past and how vivid and full of life is the picture we can reconstruct."

A MINISTER'S PRESENTIMENTS AND REASONS

Rev. H. R. Perseval, Episcopalian, of Pennsylvania, over his own signature has recently expressed his views of the present situation and the future outlook of the Christian religion in civilized lands. He sees a tendency toward the denial of all positive *faith* and a substitution of unbelief coupled with forms and liturgies: in other words, he foresees an agnostic ceremonialism; and so far as we understand him, he is in full sympathy with such a *faithless* "church." We agree

* Over 600 years in error (too long), as shown by the later findings and calculations referred to in our last issue.

* More properly 3776 years ago, in harmony with the Bible Chronology and in harmony with the *papyri* dates discovered by Dr. Borchardt, set forth in our last issue, page 245.

that the tendency is as he outlines it; but we are not in sympathy with the tendency and deny that it will be the church of Christ or in any sense justified in the use of the name Christian. We hold that it will be merely the binding of the "tares" in bundles ready for the "fire" (trouble) of this day of vengeance;—that the true church, the "wheat," will first all be separated from the "tares," as now commanded by the Lord.—Rev. 18:4; Isa. 48:20-22; 52:11; Jer. 51:6-10, 45; 2 Cor. 6:16-18.

The reverend gentleman gives some cogent reasons for his views, from which we make brief extracts as follows:—

"Even old-fashioned orthodox Protestantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting and exciting theme for their Sunday preachments than the showing the Word of God to be the erring and often immoral and ridiculous word of man!

"It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power.

"An American bishop, whose diocese is in the wilds of New England and contains but twenty-seven clergymen all told, has recently written a letter to a church newspaper in which he makes the highly interesting assertion that the clergy are not bound even to believe the statements they make in the prayers of the church service, which they offer out of the prayer-book to the God of truth! The bishop would seem to be a fair match, in this respect at least (although not in others), to the rationalistic German professor, Adolf Harnack, who made a similar statement with regard to the Lutheran ministers of the state church, who were obliged to accept the Apostles' Creed **which they did not believe**!

"It is not too much to say, then, that Protestantism as a system of *positive religious belief* is dying out, and that its professors are for the most part able to continue in its ministry only through some device of casuistry [equivocation, lying], which in any other matter would be considered by themselves as it is in their case by almost every one except themselves, dishonest and dishonorable. It is manifest that this state of things can not go on, and that the only final result of 'progress' in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution."

AN ASTOUNDING PROPOSITION

"The Disappointment of Jesus Christ"

At a meeting of the "Canadian Society for Christian Union" held in Toronto, Canada, Oct. 3d, was a speaker, whose subject should have evoked astonishment, but evidently did not. The nominal Christian is in a sort of hypnotic stupor which accepts unquestioningly and unreasoningly whatever is presented to him by those duly *authorized* by any popular sect to bear the title of Reverend. The press reports say:—

"Rev. A. Crapsey, of New York, had prepared a lengthy paper on the subject, *'The Disappointment of Jesus Christ.'* As it was too exhaustive for such a meeting, he gave the audience the essence of his idea extempore. There was, he held, one great petition in the Saviour's prayer just before he suffered death that was not answered yet. He prayed that his people might be one, as he was one with the Father. He came to be a great unifier, and his plan was the most successful of any in the history of the world, yet his own people had disappointed him. They were continually at war with one another over trivial matters. The speaker held that one of the great causes of disunion was an improper theory of officialism, whereby the outward organization was considered the church."

We would be deeply interested in reading the original *exhaustive* treatment of this subject that we might know,—

(1) How it came that the Lord who had the holy Spirit without measure (stint) at the time he offered the prayer referred to (John 17), did not know what to expect as the outcome of his work and hence met with the declared *disappointment.*

(2) If disappointed in one particular may he not be disappointed in *all?* Hence, may not his prophecy of Matthew 24th chapter and all others of his precious promises be similarly *mistakes—disappointments?*

(3) If our Lord and his words are thus "errant" would not the argument of the "higher critics" be correct when they claim that the Book is an unreliable guide and that instead of it we should take the wisdom of earth's wise men (the higher critics) as far better?

(4) It is not unreasonable to suppose from his "orthodox" associations that the Rev. Crapsey is a *trinitarian;* and if so a believer that our Lord Jesus was his own Father in heaven at the same time that he was his own Son on earth.* This being the reverend gentleman's position the logic of his argument is that Jehovah has been *disappointed* and hence did not know the end from the beginning—as he supposed and said he did. (Isa. 46:10) And if Jehovah is thus "all at sea" and greatly *disappointed* at results, is it not time that we his creatures should become excited and abandon our *rest* in Christ and our *hopes* and our *faith,* and begin to try our own skill instead of trusting all to the Lord?

(5) To cap the climax of this argument we should only need to be assured that the reverend gentleman is a Calvinist (a Presbyterian, or a Congregationalist, or a Baptist) and that he is a firm believer in "the divine decrees," in divine predestination,—that *God foreordains whatsoever comes to pass.* In other words, that God foreordained matters as we see them but did not know, or forgot that he had so foreordained, and was *disappointed* in consequence.

What a wretchedly nauseating pabulum is this, that is being served to young and old Christians instead of the "sincere milk of the word" and its "strong meat" so abundantly supplied in the Scriptures. Is it any wonder that the rising generation in Christian lands is full of scepticism? They see the reasoning people leaving the Bible under the lead of higher criticism, and from the friends of the Bible they get such arrant nonsense as the above. The wonder is that all who do not see the *truth* do not quickly become skeptics. They are saved apparently by their stupor in things spiritual.

The Other Side of the Proposition

What is the reverend gentleman's difficulty? The closing sentence quoted above shows that despite his gross darkness he has some light,—some light that many of his associates do not have. That last sentence gives us good hope for the man, for we see just where he floundered and why. He floundered in his logic by reason of his attempt to hold and harmonize a prominent teaching of churchianity with the Scripture's teachings. He must sift and separate the teachings of the Scriptures from all others, and then he will find the logical harmony and consistency which he does not now find.

Had he followed along Scriptural lines the logical reasoning of his last sentence quoted above that the *outward organization is not the real church,* he would have seen that it was not for the union of the *outward organization* that our Lord prayed. He would have seen then that Christ is *not* disappointed that the *outward organizations* are not united. If the real Church is composed of *believers* and not of unbelievers, "higher critics" or otherwise: and if, as the Scriptures declare, it is composed of only such believers as are *consecrated* —the *holy,* "the saints" (Heb. 12:23; 2 Thes. 2:13; Rev. 20:6), was not the gentleman looking in a wrong quarter to find those who are at *one* with the Father and the Son and with each other? We think so.

And no doubt he was misled into all this error by that other doctrine of churchianity that is in conflict with the teachings of the Bible,—the doctrine of eternal torment of all except the church. Every man of generous heart, believing this false doctrine, will be disposed to "count into the church" as many as possible, not wishing to count them into eternal torture. Many are thus blinded and misled and unintentionally arrayed against God and his Word.

What these well-meaning but deluded people need is, to see the Scriptural doctrine of *Election* stript of the unscriptural doctrine of hopeless reprobation of the non-elect to eternal torture. They need to learn that God foreknew and foreordained an elect church which he has been calling and selecting from among mankind during this age *for a purpose* (Acts 15:14; Rom. 8:28)—the glorious purpose of making them his agents for the blessing of all mankind. They need to see that this elect church is the seed of Abraham (Gal. 3:8, 16, 29), and that it will shortly *inherit* the promises made to Abraham: "In thy seed shall *all the families* of the earth be blest."

They need to see, too, what God has *predestinated;* and then they will see the absurdity of "counting in" the millions of nominal churchianity; and all the more they will see the need for their own neighbors and friends and families, of the promised blessed Millennial reign of Christ and his *elect* church, his bride. God's *predestination* is stated by inspiration by the Apostle, thus: "Those whom he foreknew, he also *predestinated to be copies of his Son.*"—Rom. 8:29, *Diaglott.*

"He shall see of the travail of his soul and be *satisfied*"—not disappointed.—Isa. 53:11.

PAPACY'S DEMANDS IN SPAIN

Well do the Scriptures symbolically represent Papacy as a leopard beast (or *mottled* government—Rev. 13:2). In one place it is liberal, almost *white* in its professions or appear-

* See *The At-one-ment Between God and Man,* Chap. 5.

ances; in another quarter it is *black*, corrupt, degrading, brutal; and in still other places it has various *neutral* and tawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of purgatory.

In Spain, which has been for centuries one of its dark spots—as dark as the general civilization of the people will permit,—the "leopard" has been accustomed to have its way, and is now incensed that freedom of worship, or even of thought, should be dreamed of. And now hints are thrown out that an insurrection would be supported against the present government, *if* the "Liberals" are granted any privileges. Of course, all the blame is attached to the *"Liberals"* (which there means any and all who demand the right to think and act for themselves in religious matters), and it is claimed that they should *let things alone*—not create a disturbance by demanding and seeking their rights. A Paris newspaper (*Journal des Debats*) analyses Papacy's demands thus:—

"According to the views expressed at Burgos, the Spanish church, to quote the words of a French king, simply says: *'L'etat c'est moi!'* The grave crisis of Spain, we are told, is due to her 'excessive Liberals,' and, further, that 'the chief error of Liberalism is that it substitutes individual discernment for the authority of the church.' The church, therefore, makes the following cardinal demands: Complete independence of ecclesiastical jurisdiction, which means that none of its members, under any consideration whatever, shall be judged by secular courts; re-establishment of all clerical privileges; abolition of the legality of marriages not sanctioned by the church; non-interference of the secular authorities with any legacies or grants obtained by the church; prohibition of religious association to non-Catholics. Thus the church makes demands which are altogether incompatible with modern life. The spirit of these demands is all the more easy to discern when we read that 'the increasing impudence and audacity of Protestantism, which raises its temples and opens its schools in the presence of Catholic sanctuaries and schools, in the capital as well as in other places of Spain, is a direct violation of the constitution.'"

In a word, the pope and his coadjutors seem to be seeking to put pressure on all the nations of Europe to compel an interference on his behalf to secure for him some restoration of temporal power at the opening of the new century.

QUESTIONS AND ANSWERS

BORROWING AND LENDING

Question.—I have neighbors who bother me continually by wishing to borrow of me. I wish to be neighborly but do not like to be pestered by people with whom I have scarcely anything in common. If they were "brethren in Christ," I would think nothing of it, but be glad to oblige them. What is my duty under the circumstances?

Answer.—Our advice is that you bear with them in this matter—for the truth's sake, for the Lord's sake, not directly, but indirectly. In this way seek to make friends with earthly things. You will find little enough that you and your neighbors can exchange along spiritual lines, and in order that what you have to offer of spiritual things may be the more acceptable to them, improve every opportunity to be kind, generous, in respect to the lending of earthly goods—not, of course, carrying matters to an extreme, so as to injure your own interests. Thus the Lord's people may be lenders, but not borrowers, as the typical fleshly Israelites were instructed also. (Luke 6:35; Deut. 15:6-15) By pursuing a kind and generous course, you will to that extent favorably impress your worldly neighbors, and that at a trifling cost. If subsequently they misunderstand your religious views, they will at least concede you to be a kind and generous neighbor.

It would seem that many of the Lord's dear people fail to see that with our clearer light we should become more kind in word and in action and in thought, and much more generous every way, than our neighbors—peace-able and peace-makers. The majority of people seem naturally to be mischief makers, and do not quickly see that this is contrary to the spirit of the Lord—the spirit of love. The possession of the quarrelsome, selfish spirit gives evidence that the possessor has not been taught of God, or has not properly learned of him who is meek and lowly, kind and gentle of heart.

MAN'S FREE AGENCY

Question.—Has man been a free moral agent since the fall?

Answer.—There are two ways of looking at this subject, and the answers accordingly would be opposites.

(1) If by "free moral agent" is meant *freedom of will* in respect to moral questions, we would answer, Yes. Undoubtedly man is free to *will* as he may please on moral questions, although he may not be able to carry out this will in all the affairs of life by reason of the weaknesses of his flesh or by reason of circumstances and conditions of others with whom he is in contact. Thus the Apostle Paul says, "To *will* is present with me; but how to perform that which is good I find not." —Rom. 7:18.

(2) If by "free moral agent" is meant one who is not influenced or restricted by his environment, the answer should unquestionably be, No; because we are all born in a certain measure of slavery to ignorance, superstition and weakness, the results of the fall. Whoever is *thus bounden* may indeed seem to have full liberty to do right as easily as to do wrong, but in reality he has no such liberty, by reason of his own depravity and that of others, especially "the Prince of this world," who blinds the minds of them that believe not.

If all men had absolute *freedom* from the curse and from the weaknesses which it entails, the present would be the time of the world's trial; but because such conditions do not prevail, therefore God has appointed a "day" (the coming Millennial age) in the which he will judge the world by that "man" whom he hath afore ordained—the Christ. (Acts 17:31) When that appointed Day shall come, the ignorance now enslaving mankind will be dissipated before the Sun of Righteousness, the unfavorable surroundings will be largely corrected by the great Prince of "the world [age] to come," our Lord Jesus; and such blemishes as may be connected with the imperfection of the flesh of those on judgment will be offset according to the gracious provision of the New Covenant, under which their trial will take place.

With the church, whose trial or judgment takes place during this Gospel age, the case is somewhat similar. These are specially justified by faith under the *New Covenant; their unintentional blemishes and weaknesses all being offset with the great sin-offering, and their knowledge being granted by special illumination of the holy spirit through the Scriptures. Only such as are thus *made free by the Son* are free indeed,—"free moral agents" in this sense and use of the expression.

CONCERNING METEORIC SHOWERS

Question.—What about the falling of stars predicted in the newspapers by astronomers for Nov. 15-17? It is said that these meteoric showers occur every thirty-three years. How does this fit with the exposition set forth in MILLENNIAL DAWN, VOL. IV., where the Meteoric shower of 1833 is referred to as a *sign?*

Answer.—It fits well! The fact that astronomers have located the floating star dust which produced the phenomena of 1833, and the fact that they know now that it approaches close to the earth every thirty-three years prove nothing. The original fact remains that in 1833 there was a starry shower such as was never heard of before and such as has never been seen since, though twice predicted.

Astronomers announced in 1866 that the shower of 1833 would be repeated and that such showers had probably occurred often, but had never before attracted attention and record. But Nov. 14th, 1866, saw only comparatively few shooting stars—a few more than can be seen at other times.

Now that the second prediction, Nov. 15-17, '99, has passed without any remarkable display, it rather strengthens our position and corroborates the thought that the meteoric shower of Nov. 13th, 1833, was a special one intended as a *sign* and understood at the time as such and that the like never occurred before as it has not occurred since.

The last failure was particularly disappointing to astronomers for they had predicted wonders and had made extensive preparations. The Paris observatory had a balloon by which an ascent was made high above the city's lights and mists so as to obtain good results; but it could report only "about one hundred" meteors. At the Allegheny, Pa., Observatory elaborate preparations were made for months in advance and the largest photographic camera ever constructed in the world was in place to secure repeated photographic negatives of the heavens during the entire night. How different was the original shower intended for, and by many understood, as a *sign.*

Read the testimony of MILLENNIAL DAWN, VOL. IV., pages 588-600.

IS THE STUDY OF PSYCHIC PHENOMENA NECESSARY?

Question.—I have recently seen a book on psychic phenomena, styled ———. Do you not think it would be well to obtain these for TOWER readers at wholesale rates?

* See June 15, 1919, issue for critical examination of Covenants.

Answer.—We do not so think. We may put before our brethren of the Lord's flock only "clean provender." We can only recommend to them reading along the lines advised by the Apostle, saying: Whatsoever things are *true, just, lovely* and of *good report*—think on these things and stir up each other's minds with these.—Phil. 4:8; 2 Pet. 3:1.

We have every confidence that the devil has plenty of power to produce any variety of psychic phenomena if the Lord permit him; and we have the Scriptural assurance that the Lord will permit him to exercise these powers in a special manner at the present time, to deceive, if it were possible, the very elect, and to bring strong delusions upon many in the nominal church, that they should believe a lie, because they do not have pleasure in the truth. (2 Thes. 2:10-12) Please see booklet, *What Say the Scriptures About Spiritualism?*

We do not think, dear Brother, that the children of light need special instructions along the lines of psychic phenomena, and a thousand other books which have been and will be published, calculated to confuse many. The strongest protection God's people can have is the one which he has provided them —the armor of his Word, his plan. Whoever sees the "plan of the ages," as laid down in the WATCH TOWER publications, clearly, distinctly, will be safeguarded, not only against one, but against all the devices of the great Adversary in this evil day: but it will require that they give careful attention and prayer in order that the study may be satisfactory in its results—in order that it may sink into conviction in their hearts, and establish them so strongly in confidence in the Bible and its inspired statements that all contradictory theories and so-called scientific proofs to the contrary will be unable to move them.

PREHUMAN—MEANS WHAT?

Question.—In the fifth volume of DAWN and also in various issues of the WATCH TOWER you mention the prehuman existence of Christ. Some have taken exception to this statement, holding that you mean that our Lord was human before his existence upon the earth. Please give us a word on this subject at your convenience.

Answer.—The critic has erred respecting the meaning of the word *prehuman. Pre* means before, hence pre-human signifies before human. The thought is—that condition in which our Lord was *before* he became a man. At that time he was a spirit being. The critic has taken exactly the opposite to the true meaning of the word prehuman.

CONCERNING PREDESTINATION

Question.—Is not individual, personal election to salvation taught in Rev. 13:8 and 17:8?

Answer.—We think not. The first of these texts is much the simpler and, it will be noticed, does not say when the names would be written in the Lamb's Book of Life. It does, however, mention that in the divine plan the Lamb of God was slain from the foundation of the world, and that this Book of Life record is one of the consequences of our Lord's death.

The second text is more obscure and reads as though it had been intended to be a repetition of the former statement, but inadvertently a portion had been omitted, *viz.*, the words, "of the Lamb slain." We do not surely know that these words were omitted, but merely that if they were there, this passage would be in harmony with the preceding one and in harmony with all of the testimony of Scripture, without allowances or inferences.

Taking this latter verse as it stands, and supposing it to be complete, we should be obliged to understand it to mean that the book or scroll covenanting life to an elect number was prepared from the foundation of the world, and that the names in it have been written as the individuals have made consecration of themselves, coming under the terms of the divine call. In this view of the matter the book or scroll would represent the original divine purpose—God's intention to have a church, of which our Lord Jesus would be the Head. Such interpretation would be in perfect harmony with the various figures of speech which represent the writing of the names of the believers in the Lamb's Book of Life, and in harmony also with the other records which speak of blotting out the names of such as prove unfaithful to their consecration.—Rev. 3:5.

"GOD LOVETH A CHEERFUL GIVER"—2 COR. 9:7

DEC. 10.—MAL. 1:6-11; 3:8-12.

Malachi uttered the words of his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia, and the return of Nehemiah may at the time have seemed like a fulfilment of Malachi's prophecy,—"The Lord whom ye seek shall suddenly come to his temple," etc. No doubt the testimony of the Lord given through Malachi prepared the people for their quick response to Nehemiah's energetic appeals and commands already noticed.

The International Sunday School Committee has very appropriately chosen Malachi's testimony as a basis for lessons on the grace of giving. While on the one hand we are wholly out of sympathy with the usually everlasting "dunning" carried on in religious circles—the passing of the collection box on every possible occasion, in season and out of season, and appeals for money for every conceivable object—nevertheless, on the other hand we fully realize that the grace of giving is indissolubly attached to all the other graces of God's spirit. Hence it is impossible for the Lord's people to grow in the other graces inculcated in his Word without growing also in the grace of benevolence. Indeed, while thoroughly disapproving the begging spirit as abominable, we are ready to concede that in all probability it has wrought some good—where doctrinal instructions in righteousness and truth were lacking and the ill-fed souls of the Lord's people were likely to die of spiritual starvation, the appeals for money have no doubt often awakened, in the hearts of many, such responsive sentiments as compensated to some extent for their ignorance of God and his Word: no matter how selfish the motives, no matter how ignoble the method adopted, if it touched the heart of the giver with a desire to *offer* something in loving appreciation and worship to his Creator, the effect was surely a blessing to the giver—*the sacrificer.*

Vs. 6 lays down as a fixed principle that a proper son will honor his father, and a proper servant honor his master, and then these principles are applied as between God and Israel. If they claimed God as their Father they should render to him the love of children; if they claimed to be his servants they should render to him servants' reverence—and such love and reverence should be the greater toward God in proportion as God is great above all others.

Phrenologists locate the organs of benevolence, reverence and spirituality in a row in the center of the top of the head. They are thus given places of prominence and nearness to God above all others: and it is certainly true that those who have these organs most largely developed are permitted, under the grace of the New Covenant, to come *nearest* to God in their hearts, in their sentiments, in all their experiences in life. But our day is not the most favorable for the development of these organs. Ours is a money-making and money-loving day, and the tendency is to concentrate thought and effort along the baser lines of acquisitiveness, combativeness, and in general the selfish propensities.

Moreover, the great increase of knowledge which the Lord has permitted in connection with the present day of preparation for his Millennial kingdom tends to egotism rather than to favor veneration. Children have opportunities for education today which their parents did not enjoy, and are inclined to a feeling of self-confidence and self-satisfaction, and feelings of disrespect toward their parents instead of reverence. And this dwarfing of the organ of reverence, in its relationship to human creatures, implies also its dwarfing in respect to God: and hence we see today, as never before, disrespect of parents and disobedience to parents, and proportionately disrespect to God, irreverence in holy things. Realizing the sources of these evils we are bound to sympathize with the rising generation in its difficulties in these respects.

As Christians taught of God through his Word and by its spirit, we are to realize for ourselves, our families, and the entire household of faith, the necessity for striving against these tendencies of our times—the necessity for curtailing our selfish, avaricious tendencies and egotism, and the necessity, on the contrary, of cultivating the higher and nobler graces of benevolence, veneration and spirituality. This the Apostle designates transformation, saying, "Be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."—Rom. 12:2.

The prophet presupposed that those whom he addressed did not realize the true situation, and so in speaking to others to-day we should likewise presuppose that the majority do not realize how completely the spirit of selfishness dominates their hearts. "Ye say, Wherein have we despised thy name?" The answer is, not that they publicly and directly used pro-

fane and disrespectful language, but that they had *failed to properly honor God* by failing to manifest a proper reverence and devotion toward him and his holy things. They had become careless respecting the things offered unto the Lord—these were not the *best* they had but, if not the worst, were at least inferior. Thus the Lord's table had lost its proper dignity, had become "contemptible," common.

Apparently they had grown irreverent to the extent that, instead of bringing unblemished sacrifices to the Lord, they brought the sick, the lame, the blind: they continued to have "a form of godliness," of worship, of reverence, but they had lost the spirit or power of it. So it is with some in spiritual Israel; they have consecrated themselves to the Lord, and in a formal manner at least desire to comply therewith; but as they have lost the *spirit* of devotion, the whole matter has become offensive in the divine sight. The spiritual Israelite offers unto the Lord the fruit of his lips in prayer and praise, but if these are offered in a merely perfunctory manner as a "duty" and not from the heart, they are blind, sick and lame offerings, which the Lord despises. He offers unto the Lord service or money, but if these be given grudgingly, not heartily and with a loving appreciation which wishes they might be increased a thousandfold, then the offering is blind and lame and sick, and not pleasing in the Lord's sight.

The Prophet inquires whether, if they were going to an earthly governor and, after the custom of that time, would entreat his favor with a gift, they would expect the favor if they took a mean gift, the sick, the lame, the blind of the flock as a present? Surely not. Then, turning the illustration, he suggests, And now I pray you that, in beseeching God for his mercies, you consider what kind of a present you have brought to him, and whether or not you have any right to expect his favor.

The tenth verse in our Common Version would give the thought that all had become so selfish that they would refuse to do anything in connection with the Lord's service unless it yielded pay of some kind: but Leeser's translation and the Revised Version give a different thought here, *viz.:* "Oh! that there were someone among you that would lock up the door of the sanctuary, that you might not light up my altar for nought! I have no pleasure in you, saith the Lord of hosts, neither will I accept in favor an offering from your hand." The thought is, that from the Lord's standpoint it were just as well to abandon all such formalistic worship devoid of reverence and love and heart-worship and this is true to-day in respect to us spiritual Israelites and our "better sacrifices," devotions and offerings.

Vs. 11 in the Common Version declares that the Lord's name shall be great throughout the earth, but it will be noticed that the words "shall he" are italicised, which signifies that they are not in the original text. Some verb must be supplied to make sense, and the Revised Version supplies "*is*" instead of "*shall be.*" This makes it read that God's name *is* great amongst the heathen—was great at the time of the writing of this prophecy.

Altho Israel was the only nation in the whole world with which God had up to that time made a covenant or agreement as respected an offer of eternal life; and altho Israel alone had been favored of God with any revelation respecting his character, his plan; and altho Israel alone had received the law of the Lord; and altho Israel had in these respects "much advantage every way" over all the other nations of the world;—nevertheless, we have evidences that the other nations, even those in idolatory, had a reverence for Jehovah, "the God of Israel." We have frequent instances of this in Scripture narratives. For instance, the Philistines revered Jehovah, the God of Israel, when they returned the ark of Jehovah to Israel, after having taken it in battle. (1 Sam. 4:7, 8 and chapter 6) Nebuchadnezzar reverenced Jehovah, the God of Israel, as the great revealer of secrets through Daniel, and that there was no other god like unto him. Darius, who honored Daniel, and who was entrapped by his courtiers into the making of a law which cast Daniel into the den of lions, declared, nevertheless, his reverence for Jehovah the God of Daniel. (Dan. 4:37; 6:26, 27) The fame of Israel's God had reached the Medes and Persians also; and Cyrus, in reverence to God, had given liberty to the captives of Israel to return from Babylonian captivity. And there are not wanting evidences that the surrounding nations realized even more clearly than did Israel that many of the judgments which befell Israel were divine chastisements for their unfaithfulness to Jehovah.—See Ezra 1:2; Num. 24.

Our lesson skips over certain other exhortations by the prophet, and comes to chapter 3:8, where he makes the inquiry, "Will a man rob God?" The matter is put in a startling form. Who would think of robbing his God? The thought connected with the word "God" is that of mighty one, powerful one, adorable one, and to the enlightened mind of the Christian additionally, the gracious, beneficent one. We realize a responsibility to God, obligation to bring him gifts and sacrifices and services, but who would refuse all this and on the contrary would rob God? Who would be so profane, so irreverent? Surely none would do so intelligently and wilfully; and so the natural Israelite is represented as doubting the matter and saying, "Wherein have we robbed God?" It is an important matter to see ourselves in a true light—to get a proper view of our conduct as precedent to any reform.

Israel was bemoaning its impoverished condition, its lack of divine favor and blessing, and the Lord's testimony through the Prophet was designed to show them that their leanness and poverty were the result of losing God's favor, and that they had lost divine favor by reason of their irreverence and failure to show hearty appreciation and to render true worship. Applying the same lesson to spiritual Israelites who find themselves lean of soul and starving spiritually, we find that the difficulty has been either (1) that they have been worshiping in a wrong direction, or (2), if worshiping in the right direction, they have failed to present unto the Lord their very best.

Under the first of these errors many are worshiping and sacrificing to human institutions and not to God—they are offering their devotions and sacrifices perhaps to build up "churchianity" in some of its forms—Presbyterianism, Methodism, Lutheranism, Adventism, etc. This is worshiping idols and sacrificing to idols and not to God. How can spiritual blessings be expected from God, when the reverence and service are rendered to men and to human institutions?

Under the second error, others who are not thus deluded by human institutions, but who recognize the true God, and who know of their responsibilities toward him, are lean of soul because they have not sufficient love and reverence for the Lord whom they do know. They serve him much more meanly and sacrifice to him in a much more niggardly manner than do the devotees at the shrines of human isms. Knowing the true God, they have the larger responsibilities and should be the more careful to present to him the best offerings possible of their time, influence, means, talents. If they give to the Lord but the fag ends of time, but the offals of influence, but a dribble of their talents, such sacrifices cannot be acceptable in his sight, nor could any reasonable person expect them to be so.

"Ye are cursed with a curse; for ye have robbed me, even this whole nation." Being one people, many of their interests were common, and their general poverty and leanness of soul was but a recompense for their course. And so it is and has all along been with the Lord's spiritual people, the one church, the holy nation, the peculiar people, the sanctified in Christ Jesus. But now that we have reached the "harvest" time we find that a separating work is in progress—not merely a separating of "wheat" from "tares" and of suitable fish from unsuitable fish, as represented in the parables (Matt. 13:24-30, 36-43, 47-49), but also another separation amongst the Lord's true people, amongst the consecrated ones, as represented in the parable of the wise and the foolish virgins—all virgins, yet not all worthy to go in to the marriage and to constitute the bride, Christ's joint heir.—Matt. 25:1-13.

The present separation from amongst the consecrated will not only "gather out of the Kingdom those that do iniquity," and that have neither part nor lot in the matter, the "tares," but it will also gather out "those that offend"—those who fail to come up to the requirements of their covenant in fullness of consecration to the Lord, those who must therefore pass through the great tribulation and be brought through severe tests by trials and disciplines.

Verses 10-12 give the gist of the entire lesson. When the Lord reproves, it is not for the purpose of discouraging his people, but for their reformation. When he chides, it is not to dishearten but to stimulate and to revive: and as here with natural Israel be exhorted to reformation and to thus prove his love and his bounty and his willingness to bless them, so we may apply a similar exhortation to a similar class in spiritual Israel. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, . . . if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it"—an overflow blessing.

We exhort all spiritual Israelites to thus prove the Lord, to awaken to a fresh realization of his goodness and bounty and of their own obligation to spend and be spent in his service, according to their covenant of self-sacrifice,—walking in the footsteps of Jesus. To such it will mean a revival of spiritual health, energy, vigor, joy. Looking unto Jesus,

their eyes will see him the more clearly, and see also the heavenly crown in reservation for them, and all the exceeding great and precious things which God hath in reservation for them that *love* him, and whose love is manifested to be of the genuine kind, which loves to sacrifice to him and to his cause the very best of all that they possess.

With the Jews there were two tithes obligatory. (A tithe signifies a tenth.) One tithe or one tenth of all their increase of flocks, herds, grain, etc., went for taxes, for the support of their government, and was rendered to the governor. The other tithe or tenth of their increase was a tax for religious purposes; it was rendered to the priests. Under the present Gospel age "high call" God has left spiritual Israel without any specific instructions of this kind. The governments of this world generally take good care to look out for the tax part, while the obligation for religious and spiritual things represented by the holy tithe of the Jews is now left at the option of the spiritual Israelite without even so much as a command respecting it or a stipulation as to the amount.

The tithe obligation was commanded to fleshly Israel, Moses and the house of servants, of which he was the head,—Israel after the flesh; but in dealing with the house of sons, of which Christ Jesus is the Head, a Son "over his own house" of sons (Heb. 3:5, 6), the Lord has placed no restriction. Why? Because in this household of *sons* he recognizes only those who have been *begotten again by his holy spirit:* the thought is that whoever has become a partaker of the spirit of the Lord, whoever has the mind of Christ, has a mind not merely to give a tenth of all his possessions and income to the Lord, but to consecrate it *all*—without the reservation of a single item—mind and body, influence and talents, time and means.

But while the foregoing proposition of *entire consecration* will not be questioned by any who belong to the house of sons, nevertheless, the fact that they have the treasure of the new nature in earthen vessels frequently causes some to act very inconsistently—very much out of harmony with the real spirit of their consecration. The new mind is beset and continually fought by the mind of the flesh; as the Apostle declares, there is a warfare here continually, for the two minds are contrary. The new mind says,

"All for Jesus! All for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings;
All my days and all my hours."

But the mind of the flesh combats this and fights against such a full consecration, urging that it would be an extreme, that it is contrary to the general course of the world and its wisest men and women—urging that we must not thus make of ourselves "peculiar people," but must in general do as the world does, using all of time and talent, influence and means, selfishly—if not personally, then at least for our families.

Here is the great battlefield on which so many surrender before the evil influences, the forces of the world, the flesh and the devil—the place where so many fail to come off conquerors, victors, through obedience to the Word of the Lord and the spirit of their consecration to follow in his footsteps.

A few, but not very many, may need caution lest they should carry the matter of consecration to an extreme. An occasional one out of a thousand might perhaps act too literally upon the instruction that whosoever would be the Lord's disciple must forsake all to follow him,—might understand this too literally to mean an abandonment of houses, lands, families, etc. There can be no doubt, however, respecting the real import of the Scripture teachings along these lines: the Lord's followers are to forsake houses, lands, parents, children, etc., in the sense of not permitting any of these things to henceforth take his chief affection or to absorb his interest, his love, his devotion in the supreme sense. This supreme devotion by right and by covenant belongs to the Lord, and must be preserved inviolate. Family, home, the beauties of nature, should all be appreciated, but in a secondary sense as compared to the Lord. What would please the Lord must be supreme.

It we were dealing with an unreasonable and irascible Master, such a covenant and such an obligation might mean unreasonable requirements of us, and might inflict injustice upon others, but we are dealing with one whose requirement is a "reasonable service." Altho we have covenanted our *all* to him—time, money, influence, name, earthly hopes and pleasures, family and friends, "even unto death," we find that the Lord, after accepting our full consecration, makes us personally "stewards" of these things which we sacrifice to him and his cause. And as his stewards he permits and commissions us to use our consecrated *all* reasonably and moderately and according to our best judgment of what would honor his name and forward his cause. He permits us to use *some* of our consecrated means for our own sustenance and the sustenance and care of our families, merely enjoining moderation in all things. He permits us to use, therefore, *a portion* of our time, energy and talent in providing for these necessities and, if properly and reasonably used, he does not reckon this a selfish use, but merely a necessary expenditure.

Indeed, he leaves matters entirely in our hands, saying to us, so to speak: You have consecrated your *all* to me, and I have now returned it *all* to you to use in my name and to my glory and to the forwarding of my will in the earth as you shall understand my will from my Word. Go, occupy, use; I will inspect your work later and will judge of your *love* and your *devotion* by the carefulness with which you shall seek to use your hours, your moments, your dollars, your dimes, etc. If you have much love and devotion to me, it will manifest itself, or if you have little that also will be manifested, and my reward shall be accordingly. Only those who love me supremely and who rejoice to follow my Word and example shall be joint-heirs in my kingdom—for only they will have the reverential and benevolent and spiritual dispositions of heart essential to the great work of the kingdom which will be instituted as soon as the elect little flock has been completed and glorified.

RIGHT AND WRONG CONDITIONS AND THEIR RESULTS

DEC. 17.—MAL. 3:13 TO 4:6.

"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

How forcefully divine truths were expressed by the Prophet Malachi! While no doubt his words were more or less applicable at the time and to the people addressed, it is very evident that his like the other prophecies, was specially intended for the Gospel church—more than for those who heard his words—as the Apostle Peter explains.—1 Pet. 1:10-12.

We apply this lesson then to fleshly Israel in the time of the Prophet, and note its complete fulfilment in respect to the "wheat" and "chaff" of that age in its harvest time—the wheat gathered to the garner of the Gospel church as spiritual Israel, and the chaff element burned in the fiery destruction which overthrew their national polity. But more particularly we apply it to the Gospel church and to the harvest time at the end of this Gospel age, when the "wheat" will be glorified in the heavenly kingdom and the "tares" will be destroyed in the fiery trials of the day of vengeance, the great time of trouble with which this age will be wound up, preparatory to the inauguration of the Millennial kingdom's triumph.

The lesson divides itself into four portions, vss. 13-15 expressing the attitude and sentiments of nominal Christendom; vs. 16 telling of the attitude of the true saints; vss. 17-4:3, the Lord's declaration respecting the two classes (the nominal Christians, or tares, and the true saints, the wheat), and vss. 4-6 being counsels for the interim for whoever has ears to hear.

Nominal Christendom is represented (13-15) as restive, out of harmony with the divine arrangement: the inquiry is, What is the use? How will it profit us? What advantage will we have? This view is from the purely selfish standpoint, which hears the divine requirements as so much of penal servitude—not having the heart interest in the Lord, his truth and his service. In the past it has walked mournfully, that is to say, with an outward show of reverence, contrition, observing Lenten seasons, etc., etc., it brought lame, sick and blind gifts and sacrifices to the Lord's altar, as duty, but not being prompted by the spirit of love, the sacrifices were meager and inferior to those offered to themselves and to their families. The lesson represents that this condition, having continued for quite a while, toward the end of the age, is finally measurably dropped—and this we see about us today. Many who once made a more or less hypocritical confession of sins and penitence and of an outwardly careful walk are inclined to say, What is the use? What is the profit? We might just as well have a good time. As the Apostle foretold, one of the signs of our times is that men are lovers of pleasure more than lovers of God, while still having a form of godliness they deny its power.—2 Tim. 3:4-5.

As the Jews were inclined to look about them and note the prosperity of the other nations not favored with divine promises, as they were, so many professors of today incline

to look at the general world conditions, and to say to themselves, Are not the proud the happiest? Are not the workers of iniquity the most firmly established in the world? Do not even some outwardly profane opposers of the truth get along well? As a result we see a decrease of reverence for God and and for holy things, and an increase of doubt and skepticism as respects there being any advantage to be gained by a godly life—doubts respecting any future rewards, or at least any that would compensate self-denials for the present time.

Then (vs. 17) the Prophet points us to the few, the "little flock," exceptions to the nominal whole, who are taking the proper view of matters. The general attitude of the nominal system in rejecting the way of holiness and consecration will only tend to draw nearer to the Lord and to each other these who at heart reverence and love the Lord. So long as the nominal mass professedly walked in the same way of outward observance of divine ordinances and with an outward manifestation of reverence, contrition and devotion, these having the spirit of the Lord that thinketh no evil, felt a fellowship and companionship in the nominal church; but in the harvest time under divine providence circumstances tend to make manifest the true from the false, and to separate them. Those who have not the matter at heart as they more and more neglect the outward forms will naturally hate the others who, having the matter at heart, are as faithful as ever—because their faithfulness is a standing rebuke and evidence of the unfaithfulness of the other. And the faithful few, coming to realize that all were not Israel who were of Israel, will be drawn nearer to each other as they realize that after all the number of the faithful is extremely small.

This leads them to speak often one to another. Each finds his own need of help, counsel and encouragement, and realizes that the others need the same: and this draws them together. The further the nominal church gets away from the Lord and the truth and even from outward signs of reverence, the greater blessing it proves to be to this class, because it separates them from fellowships which all along have been unfavorable, hindrances to their spiritual development. Many of these today are meeting with *us* in little groups in various parts of the world for the study of the divine plan of the ages, and very many solitary ones meet with us (through the same medium—ZION'S WATCH TOWER publications) to break the heavenly bread and to commune concerning the Lord and his great purposes respecting us—our discipline as members of the body of Christ and our preparation to be his joint heirs in the promised kingdom which shall bless all the families of the earth.

"And the Lord hearkened and heard it." Thus he would represent to us his interest in our efforts to understand his plan, and to offer him in loving sacrifices the very best of everything that by his grace we possess. Oh, that as we meet (personally or through the printed page) we could always realize our heavenly Father's interest in us and his willingness to bless our efforts in the study of his word and in the development of character! Such a realization would probably make all such meetings increasingly profitable. Those who do not recognize the Lord's presence in the gathering of his people are apt to exercise an injurious rather than helpful influence upon others, and are less likely to get any profit for themselves. Let us more and more remember as we meet in the name of our Lord his promise, "Where two or three are met in my name, there am I in the midst of them." (Matt. 18:19, 20) Those who realize the Lord's presence amongst his people when they meet will be very careful of the words of their mouths, their actions and the very thoughts of their hearts: pride, vainglory, slander, and all evil things ("works of the flesh and of the devil") will be carefully shunned, if his presence is clearly realized by the eye of faith.

The Lord presents to us great truths under figures which the least learned can comprehend; for instance, instead of telling us that he has knowledge of and will never forget those who are his, and their diligent efforts to know and to serve him, he pictures the lesson, telling us that he has a "book of life" and "a book of remembrance." Through these figures we get the thought that the Lord would have us get, viz., that he takes full knowledge of his true people. And he tells us that this class not only reverence him, but also "think upon his *name*"—his character, his goodness, his infinity, his plan, his love—thinking upon these things they come to know him more and more intimately and to realize his grand perfection, and thus more in his company and well acquainted with his character they become more and more like him.

The Lord encourages these with the assurance that their love and devotion shall have its reward in the future—that a grand change is coming, and that then every sigh and every tear and every sacrifice, for righteousness' sake and for love of the Lord, his cause and his brethren, shall be fully rewarded in a manner that is beyond our present comprehension. they serve not for selfish reasons, but from devotion, from fidelity, and consequently from love, and hence they shall find that the light afflictions of the present, which are but for a moment, will work out for them a far more exceeding and an eternal weight of glory—looking not at the things now seen, but at the things now unseen, the eternal things.—2 Cor. 4:17, 18.

Without attempting to detail what are the riches of grace in reservation for them that love God, two figures are used, which are quite expressive to the eye and ear of faith—God's jewels, God's faithful sons. These two thoughts suggest a full explanation of present experiences: the proper father will instruct, correct and discipline his son, tho he may pass by the greater faults and blemishes of others who are not his children. Then, as respects jewels, we all know the necessity for cutting, trimming and polishing them to the intent that their real qualities may be developed. Thus we see ourselves in the Father's school of discipline and preparation to be his heirs—joint-heirs with Christ in his kingdom—we see the necessity of the trials and perplexities and persecutions of this present time that we may be polished and prepared for the glory-time to come.*

We may apply this gathering of jewels in one sense to the Jewish nation, fleshly Israel, and say that the Lord gathered the faithful ones from that nation in the harvest time of their age, beginning A. D. 29. But the figure would not be complete there; its completeness is shown in connection with spiritual Israel and the polishing of these diamonds during this Gospel age. From this standpoint the time for making up the jewels is the present "harvest" time. The faithful from the Lord's day until now will have part in the first resurrection, and all of the jewel class now living, when polished and found worthy, will be "changed in a moment, in the twinkling of an eye," to be like and with the Lord—the moment of their death being the moment of their change—they having no need to sleep in unconsciousness, for behold, the "harvest," the gathering time, has come. They will be gathered into the kingdom, as represented in our Lord's parable. (Matt. 13:30-43) They will be "spared" from passing through the great time of trouble such as was not since there was an nation, as our Lord has said, "Watch ye, that ye may be accounted worthy to escape" all those *things coming upon the world.*

Then there shall be a turning point (return), a change in the divine administration, tho not a change in the divine plan; for the plan of God formed from the beginning did not contemplate the perpetuation of the present condition of things, in which whosoever doeth righteousness suffers and in which the unrighteous prosper. It contemplated and arranged for the great *re-turn* of the rule of righteousness now about to take place, which will transfer the dominion of earth from Satan, its present supervisor, and from the kingdoms of this world, its present dominating powers, to the dominion of Christ and his church in glory and in power,—the Millennial kingdom, in which he that doeth righteousness shall be blessed, and he that doeth iniquity shall be punished, and if the correction be not heeded, shall eventually be cut off from amongst the people in the second death.—Acts 3:22, 23.

The day that brings the glorification to the faithful "jewel" or "wheat" class brings a different experience to the "tare" class. To them it will be a hot time—a time of *fiery* trouble that will completely consume their hypocrisies and pretended devotions to the Lord, which were merely in form without the heart and without power, and unacceptable to him. In that trouble-time their pride, their ambition, their world-love and their spirit of selfishness, will meet a retribution that will be terrible in the extreme—such a time of trouble as the world has never yet witnessed. The Lord's fierce anger will burn against their hypocrisies and shams; and will utterly consume the same—but not, we understand, consume the individuals. They will cease to be "tares," but not cease to be human beings; they will cease to make professions of consecration, as the Lord's true church, when at heart they have neither part nor lot in the matter and are not in sympathy either with the Lord or his spirit, his righteousness.

This burning day is referred to by Zephaniah also (3:8, 9): and through him the Lord declares, "I will pour upon them mine indignation, even all my fierce anger, for all the earth [the present social order] shall be *devoured with the fire of my jealousy.*" That this does not mean the literal earth nor the people of it, is clearly evident from the next statement of the

* See *Old Theology Tract, No. 44.*

prophet, viz., "Then will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

While the "fire" of this day will burn the "stubble" and "tares" quickly, nevertheless the same fire of the Lord's anger against hypocrisy and pride and every evil thing will continue to burn throughout the entire Millennial age, wherever such things shall be manifested—even down to the end of the Millennial age, when some in the final testing will be found unworthy of life eternal. (Rev. 20:9) Thus will evil eventually be destroyed, root and branch.

Following the fiery time or day of trouble will come the new era, in which the Sun of Righteousness shall shine forth, dispelling the darkness of the present time—healing the wounds of sin and death and bringing in joy, peace, love and blessing. Then the righteous shall rejoice in their liberty and shall realize that the restraints of this present time have been blessings in disguise, for thereby they have been made spiritually fat—"stall-fed" during the winter of the prevalence of sin, they shall go forth to liberty in the springtime of the new age.

Vs. 3 indicates the completeness of the victory of righteousness over sin, of the Lord's faithful over the workers of iniquity: a strong figure of speech is in the words, "Ye shall tread down the wicked"—as ashes.

Then (vs. 4) the Prophet addresses the people of his day, "Remember ye the law of Moses," but the expression is equally applicable to the Spiritual Israelite who recognizes Christ as the antitype of Moses and the New Covenant as the antitype of the Law Covenant, and the new Law of Love as the antitype of the Decalogue.

The faithful in fleshly Israel were not to expect the gathering of the jewel class immediately, but would know that before that time the Lord would send a great antitypical Elijah whose mission it would be to turn the hearts of the fathers to the children and the children to the fathers. Should he succeed in doing this the great burning day would not be necessary; but should he fail, then the burning day, the time of trouble, would come, and the Lord would smite the earth with a foretold awful trouble.

The turning of the hearts of parents to children and children to parents would seem to mean the establishment in the earth of a spirit of reciprocal love. And it would further mean, the turning of the minds of the aged so that they would become as little children, humble, teachable; and had they become thus childlike they would have been ready to turn their hearts to the teachings and example of the early fathers, Abraham, Isaac, Jacob, and all the holy prophets and they would have been made ready for divine favor and blessing and to be spared from the foretold curse or trouble.

John the Baptist fulfilled this prediction so far as Fleshly Israel was concerned, endeavoring to turn their hearts so that they would be ready to receive Jesus in the flesh; but John the Baptist failed to turn them to repentance, and they crucified the Lord, and hence the curse or time of trouble came upon the nation, destroying it A. D. 69-70.

But as the prophecy relates still more particularly to spiritual Israel than to natural Israel, so it relates still more particularly to the antitypical Elijah sent to spiritual Israel than to the antitype sent to natural Israel. For the evidences that the little flock throughout this age has been and still is the Elijah to the nominal system, exhorting it and seeking to bring it into harmony with God, and that it has failed so to do, as foretold in the Scriptures, and that hence the great time of trouble impends, we must refer our readers to MILLENNIAL DAWN, Vol. 2, Chap. 8.

RESISTING WORLDLY INFLUENCES

DEAR BROTHER RUSSELL:—I wish to acknowledge receipt of VOL. V., M. DAWN. I appreciate very much the favor of receiving the volume so early. It rejoices my heart to see how much brotherly kindness is manifested among some of the Lord's people here. Bro. S., after reading only the table of contents, loaned his copy of VOL. V. to Bro. N. and Sr. M. who do not have so many privileges and opportunities in many ways as Bro. S. has. I learned from Sr. M. yesterday that she had intended letting me read it first, should her volume come before mine. I was ignorant for three days of the fact that only Bro. S. and I had received the volumes; and when I learned this, I hurriedly read mine and sent it to another brother anxious to see it.

Altho I did not give the book a very careful reading, I am able to say that I feel the Lord has wonderfully used you in the work of setting before the household of faith so clear, logical and Scripturally satisfactory a presentation of the glorious corner-stone of our faith. How vastly superior the Bible explanation of man's fall and God's plan of redemption through our Saviour, Jesus Christ, is to all the teachings of science falsely so-called! It seems that we alone of all earth's millions are able to sing the Song of Moses and the Lamb: "Just and true are all thy ways!" Sometimes I am almost overpowered by the desire to literally leave all and "spread the truth from pole to pole." It is so hard to be patient and wait; but I think of him who has waited more than six thousand years and is waiting still in infinite patience; and who am I—to faint!

I wish your prayers especially, dear Brother, that I may be able to resist gently all the influences of my worldly surroundings, so antagonistic to the "new nature." I will call to mind the Apostle's encouragement, "Think it not strange concerning the fiery trial that is to try you." I have no difficulty in resisting the influence, but I find it hard to do it gently, without giving offence. I guess it must be my old nature which is very nervous and quick. I am sure I have not the faintest sympathy at heart with worldly things, but I do not wish to be too severe against those who mean kindly tho they try to draw me from the "narrow way."

What do you think about the saints using opiates for pain, especially in a last illness? I have thought of it in connection with our Redeemer's refusal of the vinegar and myrrh. With much Christian love and prayers for your steadfastness, Yours, in the love of our Mediator and King,

MRS. R. S. S.———, *California.*

[REPLY.—We are glad, dear Sister, to note that your worldly surroundings do not ensnare your heart, but that on the contrary you fully maintain your love for the Lord and his way, the "narrow way." We sympathize with your desires to resist worldly influences in a *gentle spirit*, and trust that you may have much blessing in this endeavor, and may be enabled through it to cultivate the various graces of the spirit. You will be strengthened by the Lord's declaration—that in his sight a meek and quiet spirit is an ornament of great value.—1 Pet. 3:4.

Respecting our final illness and opiates: I had not thought of our dear Master's example in refusing opiates. Personally I would incline to leave the matter in the hands of friends and trust to the Lord's providence respecting what they would do and prescribe at such a time,—praying that the Lord's will might be fully done even unto death. —EDITOR.]

WALKING IN THE NARROW WAY

"Dear Lord, the way seems very *dark*,
I cannot see."
"Yes, child, I know, but I will be thy light;
Come, follow me!"

"Dear Lord, so *lonely* is this way,
Where are my friends?"
"My child, dost thou forget how far from me
Their pathway tends?"

"Dear Master, I am growing *weak*,
I scarce can stand."
"O foolish child, trust not in thine own strength,
Come, take my hand;

"For I have trod this way before,
So dark to thee;
I know each step, its weariness and pain;
Wilt trust in ME?"

"Yea, Lord, though *friendless, lonely, dark*,
This way may be,
I will be strong! Beloved Guide, lead on,
I follow thee."

G. W. SEIBERT.

HIGHER CRITICISM ENTHRONED—THE BIBLE DEBASED

So pronounced is the acceptance of evolution and higher criticism in the Episcopal Church that the Rev. Benj. F. De Costa, D. D., has felt that he can best serve God and the cause of truth by separating himself from the denomination. As heretofore set forth in this journal, it is only a question of time until all men and women of character and true Christian principle will be forced to take similar steps out of all denominations,—from the pews as well as from the pulpits. We are in the "harvest" time of this age, and divine providence is permitting conditions which will demonstrate who are "wheat" and who are "tares." Such a separation must take place before the great symbolic burning day for "tares" can come, and before the "wheat" can be glorified as God's Kingdom in power.

"Babylon is fallen, is fallen; come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:2-4) But there is a wide difference between leaving "Babylon" and leaving the Lord's church or kingdom. All along it has been true that "the Lord knoweth them that are his:" he knew every consecrated one even tho surrounded by the unconsecrated ten or twenty times more numerous. Now the Lord will demonstrate what he already knows by separating the wheat from the tares. However, from the divine standpoint none have ever been recognized as the kingdom class except the faithful little flock—the fully consecrated "wheat." And this is shown by our Lord's word when again, referring to the *separation work* of this harvest period, he declares that "he will gather *out of his kingdom* all things that offend and them which do iniquity."—Matt. 13:41.

Evidently, then, it is one thing to gather out of Babylon his people, and quite another thing to gather out of his kingdom the offenders: yet both expressions cover the same events. The "wheat" have always been the heirs of the kingdom—the "tares" have never been such, tho both have grown side by side throughout this Gospel age. In the *past* the "tares" have at least nominally professed to be "wheat"—professed faith in our Lord's Word and in his *redemptive* work. But *now*, under divine providence, they are being led of their error to repudiate the "wheat" altogether—as "non-critical, old fogies."

They have abandoned both the *Book* and the *Blood*—not in word, but actually, logically. It is to all a test of *standing*, of holding to the anchorage of faith or of being blown by the winds of worldly wisdom, called "higher criticism," far, far away from our Saviour and his inspired Word.

Really, then, the "tares" *leave* the "wheat," by utterly abandoning the faith once delivered to the saints. Thus God gathers them out of or away from his kingdom class. But, since the latter are a minority, they must leave the meeting-houses to the majority, who thus carry them with them "out of his kingdom," to be places of musical and literary entertainment instead of places for worship and for hearing the Word of the Lord and for renewal of vows.

The minority must leave the *organizations* of Babylon also—in order to be faithful to their Lord and his Word and to "show forth the praises of him who hath called us out of darkness into his marvelous light." This at first seems a trial—until we learn the difference between human organizations and the divine organization, and that the former never were instituted nor authorized by our Lord or his apostles; and that none of them ever were connected with any such human organizations; and that to leave the human organizations is merely to leave a "tare" institution of the long ago and has no bearing whatever on the *real organization* of which we still remain members, with our names written in heaven—in the Lamb's Book of Life.—Heb. 12:23; Rev. 13:8.

DOCTOR DE COSTA'S LETTER TO BISHOP POTTER

Doctor De Costa, in withdrawing from a church where he found the friends of the Saviour and the Bible in a hopeless minority, wrote a letter to the Bishop of his diocese, setting forth some of his reasons: and very properly he made public the contents of the letter;—otherwise his reason for his action might have been misunderstood by some of his friends and misrepresented by some not his friends. And a similar privilege and duty presents itself to *all* who withdraw from any division of Babylon.*

We give liberal extracts from Dr. De Costa's letter, believing that it will be of general interest to God's people, and well knowing that not only the religious, but also the secular press will be loth to give it much notice. The truth, let us remember, never has been popular with the world, and the "tare" influence, direct and indirect, is generally sufficient to either exclude such like matter or to ridicule it as "superstitious and cranky." The extracts follow:—

"New York, Oct. 7th, 1899.

The Rt. Rev. HENRY CODMAN POTTER, D. D., LL. D.,

Bishop of the Protestant Episcopal Church, Diocese of New York:—

"DEAR SIR:—I hereby respectfully resign the office of Presbyter.

"It is proper for me to give some reason for this course, which, at the end of long years of service, is adopted deliberately and in the fear of God. I must now, however, confine myself to a few points. In what I have to say at this time I desire to speak with entire plainness, as well as with kindness and respect; while, to avoid any possible misapprehension, I would add that I do not resign on account of any personal grievance.

"I cannot reconcile my convictions with the present condition of the Episcopal Church, which, contrary to its own principles, has been drawn into the adoption of a policy of toleration toward a school of theology and Biblical criticism which in my judgment is hostile to revealed truth.

"Further permit me to say respectfully that I do not find that you have been 'ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word;' while much less have you seemed inclined 'both privately and openly to call upon and encourage others to do the same.'

"On the contrary, I think the testimony proves that you have discouraged and baffled men inclined to take such action. I do not, however, undertake to impugn your motives or charge upon you the 'lamentable ignorance' and deliberate 'malice' which some time since in the public press you attributed to men by no means your inferiors either in learning or charity. I desire, nevertheless, to indicate that, as I view the subject, whatever may have been your own views, you have acted with and defended those who have struck at the Scriptures of the Old and New Testament as the plenarily inspired and infallible Word of God.

Doubt Spreading Rapidly

"The progress of doubt during the last few years is most notable. If Newman had lived in our day, he would hardly have been able to write that beautiful eulogy of the Bible in which he says of the Englishman that 'It is the representative of his best moments,' and that 'all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never seen and controversy never soiled.' Even in Episcopal seminaries the inerrancy of Holy Scripture is boldly and systematically denied.

"You, right reverend sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the 'higher criticism' forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the ministry. You have therefore deliberately received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant and do not form an infallible guide, but abound in myths, fables, scientific and historical errors.

"The long catalogue of errors credited by so-called 'higher criticism' to Holy Scripture may or may not in your estimation appear as trifles. That, however, has nothing to do with the present issue, but the system that you vouch for as within the liberty of clergymen leaves, in my judgment, no sufficient authority for the Christian religion. We are plainly told that 'The prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so reconstructed as to give satisfaction to Christian scholars.'

"The worst is that the church approves your course. Future candidates may openly deride the story of Pentecost as the world has understood it from the time of the apostles.

* We have prepared what we term *Withdrawal Letters* for the use of our friends. They are printed in typewriter type, and in kind but clear and forceful language explain some of the reasons moving to the withdrawal. You merely need to sign, date and mail these to the pastor and all members of the sect you have been *bound* to, and at once you are free. We supply these *free*, accompanied by missionary envelopes and tracts— enough to supply every member of the congregation one. Order a *sample one* first and see if it will suit you—then send for required quantity. These "Withdrawal Letters" should be sent out as soon as possible after you decide on regaining the *liberty* wherewith Christ hath made free his people. Every day or month or year that passes before sending them is a distinct disadvantage to *you* and to the *truth:* both are sure to be misrepresented by an informal withdrawal. You joined not the minister, but the congregation,—not secretly, but publicly; and your withdrawal should be after the same manner.

"The former belief in the Bible is no longer required. Candidates of the school to which I refer will indeed continue to sign papers, agreeing to accept the Scriptures as the Word of God, but such subscriptions practically will prove little better than perjury.

"The phrase 'Word of God' is now a phrase only; its meaning has been juggled away.

"'Higher Criticism' has struck every diocese in the land, and from all the States in the Union there is coming a wild, ungovernable flood of opinion and sentiment that renders your position still more significant. You do not stand alone. You are upborne by the power of unconsecrated wealth. Your Convention, which has just closed its session, is with you, having overwhelmingly vindicated your *laisses faire* Standing Committee by indorsing its dark act. Your examiners give unqualified support. Thus far the case is diocesan; but venerable and saintly men like the Bishop of Minnesota, men of superior judgment and influence, applaud the 'wisdom and good sense' displayed in this phase of your administration, while the criminal silence of other bishops speaks louder than words.

"The press, being creedless, is, for the most part, with you and hails you as the exponent of incoming 'liberal thought.' A leading editorial, in a prominent daily, describing present society as one that 'has outlived the faith of dogma,' claims that your position is 'invincible.' Humanly speaking, it is indeed secure. The masses of Episcopalians are with you.

"I can understand why the Bishop of Western Texas is obliged to admit:—'We know that the young men are not in the churches and the laboring classes are entirely alienated.' The president of your Standing Committee has just reported to Convention that the youth of the denomination 'deny any obligation to go to church. They go if they please, but if not, it makes no difference.'

"Indeed, what have they to go for? To listen to the reading of what preachers pronounce myths and fables. Substantially, the battle for the Bible has been fought. The case is lost, and now you can present no inducements for either youth or age to go to church. By a town meeting process the Bible has been declared 'literature.'

"This new relation of your denomination to the Bible changes the relation of the denomination to other religious bodies, and never again can Episcopalians approach the Presbyterians calling to union on the basis of a common Bible.

"Unbelief is in the air. Indeed, I must here call attention to the fact, as yet little noticed, that the worst of the prevailing scepticism does not appear in print, nor even in public addresses. In private not a few of both clergy and laity openly repudiate the authority of Bible and creed, using no concealment.

"One very prominent rector, who stands high in the ranks of your supporters, speaks of the New Testament as a bundle of *left over* documents. Another has declared that the first three chapters of St. Matthew form simply a beautiful legend; while another ridicules even the Apostles' Creed. Important positions are held by men of this class, who remain in the pulpit to win present bread or accomplish ulterior ends.

The Only Way

"Evils have been pointed out privately to the bishops, and the pessimistic reply of one, 'Things will never be any better in your day or mine,' may be accepted as the expression of nearly all. Letters in my possession from some of your associates in office form instructive reading. For myself, recognizing the situation as I do, there is but one course; and, therefore, whatever other men, whom personally I esteem, may do, and however they may regard their obligations, mine seem clear.

"While no action on your part could lead me to go out, I recognize a condition that no one man, or any possible combination of men, can now successfully meet. The Episcopalian scheme, based on private judgment, is not only far overshadowed by doubt that will characterize the incoming twentieth century, but it is possessed by the unbelieving spirit. The storm is already here, but the Protestant Episcopal body has no anchors. The future is clear. Your people are hastening to accomplish *their evolution*. Few will be misled by the pompous diction of that bishop who in his last charge foretells great victories. Fewer still, allow me to say with all kindness, will be persuaded by your own phraseology, where you speak of 'the Book' as 'incomparable and precious,' since it is commonly believed that many churchmen would not now disdain such language if applied to the works of Shakespeare and Homer.

"One can very well anticipate the reply of men who, with *assumed indignation, deny that they refuse the Bible as the Word of God*, but discerning persons know the value of phrases out of which the erstwhile faith, robustness and honesty have departed.

A Remarkable Discovery

"You charge that 'a modern fetichism which has dishonored the Bible by claiming to be its elect guardian has shut it up these many years within the iron walls of a dreary literalism, robbing it thus alike of interest and of power.' You have furnished a remarkable discovery. All along the people have regarded the Bible as a free book. It has stood, the pride and glory of the nations, accredited with the uplifting of society and the advance of civilization and modern thought. No language has been found too superb in describing its work of emancipation and purification.

"Now, however, you assure us that we have been mistaken, that all the while the Bible has been shut up within iron walls, robbed of interest and power. Do you, right reverend sir, suppose that the people of the land, who have organized Bible societies and carried them on at a large cost for many years, are sufficiently ignorant of the history and influence of the Bible to accept tamely this charge? Your language is astonishing! I deeply deplore the necessity which exists for saying this, yet you are winning laurels among infidels far and wide.

"The particular kind of usefulness that your criticism may aspire to is indicated by the language of one of your own friends, the Bishop of Washington, who declares that, 'under the influence of the "higher criticism" thousands have lost their faith in the Old Testament as the inspired Word of God;' while 'the faith of multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation.'

"One may, therefore, safely dismiss your statement where you speak of what 'a higher scholarship has done for us in our generation *for the advancement of godliness and good learning* throughout the Christian world.' It is, on the contrary, driving people away from the religion of Christ.

"Furthermore, it might be remembered with profit that Christianity was never designed to entertain any comparative religions, and the system you applaud can only degrade the Episcopal denomination to a plan where the maintenance of the simplest elements of Christianity will prove impossible. As for your own diocese, the central and most important, when its actual state is known, it will be seen that it is rapidly approaching the condition of the bloodless heart. Spiritually your strongest corporation is failing. The appearance of prosperity, as the statistics prove, is unreal. As things are tending, far sighted friends say that if the Cathedral is ever finished it will prove the sarcophagus of Episcopalianism, the coffin of its creed. It is to be devoutly hoped that the policy with which you are identified may yet be paralyzed.

"For myself, I cannot bow to the guidance of the 'distinguished critics' whom you have set forth as teachers and examples for the faculties in Episcopal seminaries, masters in Israel—who now, side by side with the professional infidel, stand forth to lecture on the 'Mistakes of Moses.' My sense of right would not support me in any such course. I retire from the field, convinced that I am no longer called to struggle with an overwhelming and rapidly increasing force. I cannot accept the revolution or drift with the tide. Your school is indeed benevolent, and quite willing to tolerate catholic faith, bestowing upon it from time to time nothing more severe than ignoble terms. But for myself I ask no favors. I will not remain where doubt commands a premium, and the belief in an infallible Bible enjoys simply the immunity granted to a fallible Koran." —From *The New York Herald.*

DR. DE COSTA'S PARADOXICAL POSITION

At first it would appear paradoxical, if not absurd, that the gentleman who poses as a defender of the Bible in the language quoted foregoing, should conclude that the same honesty which led him to protest against the Protestant Episcopal communion as deserters of the Bible, led him into the Roman Catholic church as the communion of the Bible's friends with whom alone he could find fellowship. Yet this is the Doctor's position: and in harmony with it he was received into the Roman Catholic church on Sunday, Dec. 4. He has since published his reasons for the step, from which we extract as follows:—

"I do not, however, propose to offer any apology for entering the Cathlic church. Standing in the midst of modern religious systems, toppling to their fall like columns in the temple of Karnak, no defense need be offered for accepting a firm and unshaken Catholic faith. . . . The Church of Rome stands before the English speaking people and Protest-

ants everywhere as the unique and solitary defender of the Bible in its integrity and entirety."

Dr. De Costa denies that the authorities of the Catholic church are unfavorable to the circulation, and use of the Bible. saying that it is the duty and privilege of Catholic scholars to study the Bible thoroughly in the original tongues. The gentleman must consider the Latin *the original tongue*, for surely it is it that is chiefly, almost exclusively, studied by Romanist priests,—or rather compiled and arranged extracts from the Latin New Testament and not the book itself.

The Doctor concludes thus:—

"On the Protestant theory there is no visible church, the only body being a mystical body in the air. On this theory Christianity has failed; the empire that triumphed over the Roman empire, has perished. This is simply pessimism resumed. Reformation, religionism, therefore offers no moral or intellectual outlook for coming generations, and leaves the world forced at last to choose between rationalism and the Catholic church. I believe in the Holy Catholic Church and the life everlasting."

Poor Doctor, he must have our sympathy, if we give him credit for candor and love for God's Word; and we believe there are many in his position. He sees inconsistencies on both sides of the question and has jumped from one horn of his dilemma to the other, instead of escaping from both. Thus:—

(1) Dr. De Costa has forced himself to forget that for centuries Papacy has been the implacable foe of the Bible; that she has officially through her popes (claimed to be infallible) cursed the Bible Societies and denounced their work as of the devil; that she has caused Bibles circulated among the people to be gathered and publicly burned—*"auto da fe."*

He cannot be ignorant of the fact—and hence he must merely close his eyes to it, and try to forget—that Papacy's advocacy of the Bible and permission of the people to have it and to read it is but a recent move (within the last ten years), and that only in the United States, and hedged about with certain restrictions governed by the priests and from translations containing Roman Catholic comments as footnotes. The Doctor utterly ignores the fact that Papacy has not really changed—boasts that she never changes.—and hence is no more the friend of the Bible than she was during the "dark ages," but merely appears to advocate the Bible so as to disarm suspicion and to gain the good will of the most enlightened nation in the world. He forces himself to forget that the portions of "Christendom" where the Bible is free and in the vernacular of the people are the most enlightened and the most Protestant—The United States, Great Britain, Norway, Sweden, Germany, Switzerland: and that the dark places of superstition and cruelty are the places where Papacy has persistently hindered the circulation of the Bible—Spain, Portugal, Italy, Southern Ireland, and as far as possible France and Austro-Hungary, Mexico and the South American countries. Well does Papacy know that the Bible—"the sword of the spirit," the Word of God, is her greatest foe: and she will never be its supporter and defender, except as a pretense, —even as Satan would pose as an angel of light instead of a prince of darkness to accomplish his purposes.

(2) Having blinded himself on the above point the Doctor seeks to account for the Reformation movement as *not* being to secure a free Bible as the true light upon the church's pathway. On the other hand he declares it was a mistaken effort to repudiate the *visible church* and to recognize it only as a *spiritual body.*

Would to God the Doctor told the truth in this statement! Would to God all Protestants (and Romanists, too) recognized the Scriptural teaching that the church of Christ is *not an earthly* organization with names upon sectarian rolls of membership, but instead is a heavenly union and communion "whose names are written in heaven"—"in the Lamb's Book of Life." (Heb. 12:23; Rev. 13:8) But alas! the Doctor is as much mistaken in this as in his other proposition, for Protestants as well as Romanists have *earthly* organizations and honor these as the *true* church, and do not see that they are "Babylonish"—confused mixtures in which "wheat" and "tares" commingle—the "tares" predominating and consequently ruling.

Erring on both these points, Dr. De Costa has gone from bad to worse—from one bad "tare" bundle to another containing still less "wheat." Oh, how many of God's people are confused, bewildered, and ensnared thus and otherwise! Only the meek, the humble, will go earnestly to God and be taught of him and be led out of all human entanglements and bondages into the liberty wherewith the Son of God makes *free* his sheep.

EVOLUTION AMONG THE BAPTISTS

In evidence that the latest and worst form of Infidelity is permeating all denominations, all colleges and seminaries, note the following just clipped from the Rochester, N. Y., *Post-Express*:—

"President A. H. Strong delivered last evening at the Rochester Theological Seminary an address on 'The Growth of Theological Thought During the Last Fifty Years.' Dr. Strong took advanced ground, accepting fully the theory of Evolution and approving the methods and general results of the higher criticism."

The Rochester Baptist Seminary is the principal one of that denomination in the United States and furnishes its most prominent ministers.

THE METHODISTS ALSO DISTRACTED

The Boston Morning Journal of Dec. 8th announced as the leading news of its first page—

"Nine Students Quit Boston University"

It then quotes the statement of one of the students, Schenk by name, as follows:—

"Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism being taught as Old Testament exegesis, under cover of a leading Methodist school. Coming to Messianic prophecy, only half a truth was taught. Further on Jesus Christ was no authority on Old Testament Scripture. The miraculous conception was set aside and the atoning blood made non-essential."

The worst of the matter is yet to be told, namely, that Prof. Mitchell is heartily endorsed by the other professors of the institution and by nearly all the students of the seminary —the soon-to-be preachers of Methodism; for the President of the institution says that the dissenters are only "eight or nine out of an aggregate of 178 students."

It seems, too, that the seceders appealed to the Board of Bishops of the Methodist Episcopal church, but got no redress but on the contrary, as a result the students who protested against the decimation of the Book and the rejection of the precious blood were notified that they must be quiet on the subject. Thereupon they nobly withdrew.

* * * *

So the leaven of error is rapidly permeating every branch of the nominal church, and the tests are coming to each individual Christian to prove him either "wheat" or "tare:" The "wheat," today as of old, will be counted "fools for Christ's sake" by the worldly-wise.—1 Cor. 4:10.

THE YEAR 1900 A PAPAL JUBILEE

Pope Leo XIII. has issued a decree, or "bull," designating the last year of the century a Jubilee year, a holy year, in which all his faithful are called upon to confess their sins, make many pilgrimages and prayers, and thus obtain *forgiveness* and indulgences—release from purgatorial sufferings justly merited and now in store for them. The bull has been translated into English and published broadcast, and we quote a portion of it, as follows:—

"In opening the treasures of indulgences, whereof it is the dispenser, the church invites the whole of Christendom to the hope of pardon. . . .

"Raising our eyes to God, with his help and with the approbation of the cardinals, we order a universal Jubilee, to commence in this sacred city of Rome with the first vespers of Christmas, 1899, and to cease on the same day in 1900.

"During the Jubilee Year we concede full indulgence and pardon of sins to all Christians truly repentant, who confess their sins and partake of communion, and who will visit the basilicas of St. Peter's, St. Paul's, St. John's, or that of Sta. Maria Maggiore, in Rome, at least once a day during twenty days, if having domicile in Rome, or, for pilgrims, during ten days. All ought to pray for the exaltation of the church, *for the extirpation of heresies*, for the concord of Catholic princes, and for the salvation of Christian peoples.

"Those who through sickness or other legitimate causes cannot visit the Roman basilicas, if they confess and communicate, may also benefit in the indulgence.

"To Rome we invite you, with love, sons of the church throughout the world."

* * * *

This pronunciamento of papal power in heaven and hell, on earth and in purgatory, is extremely mild and unassuming when compared to those of Leo's predecessors.* The statement

* See MILLENNIAL DAWN, VOL. II, Chap. 9.

is milder to suit the changed conditions of papal influence and general enlightenment; but the same *thought*, the same *error* underlies—that the power to forgive sins has been lodged by the Almighty in the hands of the pope and his conferees. If it were true, what an awful responsibility it would place upon these men! What if they had forgotten or neglected to appoint this Jubilee? And then, again,—if such confessions, prayers, pilgrimages, etc., can effect such blessings and releases from sufferings, why are not Jubilee years more frequent—every year? Think for a moment of the loss, the terrible loss, sustained by the pope's faithful who have died, and will die, before the time he and the cardinals have set!

We notice with pleasure that, while "the extirpation of heresies" is mentioned, the injunction is to *pray* for this, and not as in olden times to labor for it by *extirpating heretics as vermin*. Let us continually thank God for the breaking up of the solidarity of Antichrist by the Great Reformation of the sixteenth century. The more it breaks up, and the smaller the fragments, the better for the truth and the true children of God,—the *true church* "whose names are written in heaven." (Heb. 12:23) Not the true "wheat," but the imitation, the "tares," need to be bound in bundles, by sectarian creeds and obligations of human device and imposition. And although it is clearly pointed out in the Scriptures that a *federative union* of the various sects of Christendom will soon occur; and though we know that this will mean a great increase of opposition, hatred and persecution of all who will not "join" nor be "bound" in the bundles, but who stand fast in the liberty wherewith Christ has made them free, still we may sing,—

"I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me!"

-knowing that ere long all the "wheat" will be garnered and shine forth as the sun in the kingdom of the Father with their Lord;—to bless all the families of the earth.—Matt. 13:30, 43.

Now, not to disparage the pope's efforts (which we will presume to be sincere and honestly intended to be a means of grace to his people), but by way of showing forth the error underlying the whole theory on which the pope's efforts are based, we will make a pronouncement: one which every true child of God as an "ambassador" and member of the "royal priesthood" is privileged to make daily, or so often as opportunity offers, namely,—

IN THE NAME OF OUR LORD JESUS CHRIST, THE GREAT SHEPHERD (BISHOP) OF THE SHEEP, PONTIFEX MAXIMUS, VICAR OF GOD AND PRINCE OF THE KINGS OF THE EARTH

—I declare that whosoever cometh unto the Father by him is acceptable; because by him whosoever believeth in him as his Saviour and Shepherd is *justified freely* from all things,—from which the Law could never justify or deliver him:

—I therefore declare unto all who thus renounce sin and lay hold of the Deliverer with the arms of their faith, that without waiting for Christmas day, 1899, or any other date, and without pilgrimages to Rome or Allegheny or elsewhere, and without visiting cathedrals or other holy places, or having the prayers of popes, cardinals, bishops, underpriests or laymen, and even without prayers of their own, they may have this grace—even as it is written, "Being justified by *faith* [not prayers nor works], we have peace with God through our Lord Jesus Christ [not through other mediators]."—Rom. 5:1.

—Moreover, by the authority of the same Great Potentate we declare unto you the efficacy of his Calvary-sacrifice not only thus to cleanse from sins that are past, but also to keep you reckonedly cleansed and pure in God's sight, so long as you abide by faith in Christ. For his blood cleanseth us from all sin—continually covering our unwilful imperfections; as it is written,—"My strength is made perfect in weakness," and "my grace is sufficient for thee."

* * * *

Verily, the god of this world (Satan) has not only blinded the heathen (2 Cor. 4:4), but he is quite considerably blinding two thirds of Christendom represented in the Roman and Greek Catholic communions, as evidenced by such proclamations as that of the pope and by the continual practice of their priests.

Nor do we find the Protestant element of Christendom fully enlightened and clear on this point of there being no necessity for the intervention or mediation of men or prayers between the sinner and his Saviour. The great majority of Protestants consider prayers and intercessions essential—as evidenced by the various "revival" methods—mourners' benches, kneeling at the altar, rising for prayers, inquiry rooms, etc.—all so contrary to the simplicity of the Scriptural arrangement, which is,—Preach the message of God's grace in Christ, and whosoever believingly accepts it *is thereby justified and at peace with God:* and his prayers that should follow such *belief* and acceptance would be thanksgivings for divine favors received and pledges of his own future faithfulness to the Light, the Truth, the Way.

"I am the Light of the world: he that followeth me [Jesus] shall not walk in darkness but shall have the light of life."—John 8:12.

Very evidently the reason for so much darkness is that, under Satan's misleading, those who see the true light to some extent get to following popes, councils, presbyteries, conferences and confessions of *men*, instead of following the Lord, who is the True Light. We should esteem very highly for their work's sake all who have been or may be used of the Lord as finger posts to point us to the Light, the Way, the Truth, but no more—we are not to follow them, except as we discern clearly from the Word that they are closely following Christ. He is to be our Pattern and our only Light.

* * * *

Meantime in an endeavor to "make a fair show in the flesh" it is the proposition of the pope and his coadjutors to open during that Jubilee year one of the greatest cathedrals in the world in the greatest metropolis of the world—Westminster Cathedral, London. It is said to have already cost over ten millions of dollars: and that millions more are being collected in various parts of the world where "heretics," whom they condemn to hell torments unceasing, are by taxes, etc., feeding the Romanist poor in the almshouses of Christendom. Thanks be to God for the light and better day coming for the poor, deceived, "groaning creation" and for the blessed opportunities of eternal life which that Millennial day will bring to them.

WATCH TOWER BIBLE AND TRACT SOCIETY

REPORT FOR THE YEAR, DEC. 1st, '98, to DEC. 1st, '99

Very properly all who are truly the Lord's people feel a deep interest not only in the Truth itself but also in all pertaining to it and its propagation;—not only in their own vicinities but also in its world-wide field and mission. And what is thus generally true seems to be intensified in all such after they have become acquainted with the "harvest" message—the light of the last days of this age,—the light of the *parousia;*—the bright shining of the present one—the *epiphania—parousia.*

We are conscious therefore that many eyes will look for and carefully scan this report of the work accomplished in the year just ended,—especially all who have had a share in it, great or small, "every man according to his several ability" (Matt. 25:15), whether as a contributor to the funds which propel the work or an assistant in the labor of circulating the truth, or both. All such we know will be rejoiced in heart, refreshed for fresh endeavors for the new year as they read what we have to present. Rejoice, for it is *your* work, *our* work, the *Lord's* work. And as we realize how comparatively few there are whose eyes of understanding are opened that they can see the light, and when we remember too, that (as our Lord foretold) among them there are not many great or wise or rich in this world's riches and wisdom, we must say that the showing is "marvelous in our sight."

(1) To begin with, we always reckon the truest progress of the cause to be indicated by the WATCH TOWER'S subscription list; for however interest may be awakened, by tracts, booklets and DAWNS, it is rarely fixed and riveted except through the regular visits of our semi-monthly pastoral. You will be pleased then to know that the WATCH TOWER list grew considerably during last year: and that the evidences point to a still larger increase during the year now beginning. And as each reader is interested in and praying for such results, each will proportionately lend a hand to the answering of his own prayers, by doing what he can to increase the circulation. Are there not friends to whom you have loaned and given tracts and books and whose interest is partially awakened? Why not go to such with a sample copy of the TOWER and ask them to look it over and consider the advisability of having its visits regularly?

We offer no "*premiums*" to those who thus labor for this journal. Oh no; our friends need no such inducements, for they render this service with gladness and willingness of heart—"as unto the Lord" and on behalf of his brethren. But we will gladly furnish you *sample copies* free. And furthermore to assist you we will arrange a "special offer" thus: Anyone who is *already* a WATCH TOWER reader may send in *new* subscriptions for the year (one dollar each) and to each we

will send one volume of the DAWN series *free*—whichever volume may be designated in your order; but all such orders should be designated "*Special offer*" that we may understand that they are in compliance herewith.

Furthermore: some of the brethren have intimated that they would like to send the WATCH TOWER for a while to their friends, with a view to awaking their interest in its teachings and have asked whether or not we will receive six months subscriptions under such circumstances. Assuredly we will and we will do more than that: we will share with you in the service by sending *four* six months trial subscriptions for ONE DOLLAR, *eight* for TWO DOLLARS, *twenty* for FIVE DOLLARS, *forty* for TEN DOLLARS. But we will accept only *new* subscriptions and none for longer than six months on these terms. Not that we are unwilling to treat old friends as well as new ones, but that our regular terms (page 2) are amply reasonable—those who cannot afford to pay one dollar a year for the WATCH TOWER cannot afford to pay anything, and such are as welcome to it as to the air they breathe, if they will apply for it on terms stated.

(2) THE COLPORTEUR WORK has prospered during the past year as will be noticed by the Secretary's report following. The number of DAWNS put into the hands of the people exceeded the number circulated the previous year by fifty per cent; and the number of booklets over one hundred per cent.

This increase is due in great measure to the financial prosperity which permits people to purchase books, and thus has permitted colporteurs who had been driven from the service by the "hard times" to re-enter this fruitful quarter of the "harvest" field: besides the Lord has raised up new laborers willing, yea anxious, to spend and be spent in serving to others the meat in due season which has so blessed and strengthened their own hearts. It doubtless is true that though money is more plentiful by reason of the "good times," the time to read the literature is curtailed thereby: nevertheless, the truth-hungry will find time for it; and if it costs some self-denial the blessing will be the greater. Others will find plenty of time in the not distant future when another financial collapse will carry labor to the lowest plane it has occupied for fifty years. Remember continually in your prayers the dear brethren and sisters of the Colporteur service.

(3) THE PILGRIM SERVICE. During the year this branch of the service has been increased and its field widened—hundreds of meetings being held from Canada to Georgia and Texas and from Massachusetts to California and Oregon. Many letters testify to good accomplished through this department of the work. We are planning for its still more effective operation during the coming year, as the Lord seems to be opening up ways and means. To him let our praise and thanks ascend: let us remember in our prayers the dear brethren serving as "Pilgrims."

(4) THE TRACT DISTRIBUTION. This department has shared in the general prosperity, as you will see by the report of the Secretary following. It is the largest showing we have ever been able to present. It speaks volumes for the loving zeal of the Lord's people in the distribution of these tracts as well as in the providing of the funds for their publication. We publish no names: it is not necessary, for we are unitedly laboring for the Lord's approval and final "Well done!"

(5) THE VOLUNTEER SERVICE. A year ago we called for volunteers to undertake the distribution of the booklet, *The Bible vs. the Evolution Theory*, to church attendants in every city and town on Sundays at respectful distance from church edifices. Responses were prompt—many true soldiers of the cross accepted the offer as the God-given opportunity, for which they had often prayed—opportunities to *do* and to *serve*, and opportunities, if need be, to suffer joyfully for the truth's sake. These, it is needless to say, besides the blessing they carried to others, received a great blessing in their own hearts, and are the stronger, and the closer to the Lord in consequence. Let us not judge some who discontinued as soon as they found some of the cross and its reproaches attached to this warfare for the truth—this endeavor to preach the gospel to those dear brethren who are shut off from other means of hearing the good tidings of great joy: let us even think very charitably of those who not only did not go out to the battle themselves, but who sought to discourage others from enlistment. Let us remember the noble Apostle Peter who sought to hinder our Lord from his sacrifice and thus became his "adversary," but who subsequently became one of his most faithful and zealous soldiers; and let us hope and pray that each true soldier of the cross may become bold to serve the truth according to the convictions of *his own conscience*, and brave and willing in some manner to endure the cross, that in due time we all may rejoice together as crown wearers in our Captain's kingdom.

(6) THE CORRESPONDENCE feature of the harvest has grown gradually to vast proportions; and we believe it is used of the Lord to the blessing of his flock. During the year just ended we received 31,956 letters and postal cards and sent out 23,676, or a total in and out of over a thousand per week during the year,—some brief, others lengthy. What a wonderful privilege to be thus in close touch with the household of faith, the "brethren" and other truth-seekers! We esteem it a great privilege to lend a helping hand to all in this way and welcome all your letters. But remembering the numbers, please condense your queries and separate them from orders in your letters. And do not be offended, if we refer you briefly to some back TOWER or to some page of the DAWN series for reply.

(7) THE FINANCIAL end of the work,—has prospered amazingly, too,—for us "not many rich." The Treasurer's report shows nearly fifteen thousand dollars handed in by the Lord's people for use in his service—without one penny of it being *begged* or even *asked*. The most we ever do is to inform the friends of the cause that there is a *Fund* to which such as desire may contribute little or much as their holy spirits prompt them and their circumstances will permit. We do not even blow a trumpet for them nor herald their names—the matter is left between each soul and its Lord and each is encouraged to use his *own* best judgment in serving the Lord's cause and to look to him for the rewards of faithfulness and self-denial.

True, fifteen thousand dollars is not much money—it is less than the salary of some ministers of the gospel in the nominal church, not to mention many in worldly positions who receive salaries or have incomes of as much or more. It is as nothing compared to the vast sums donated by the various denominations, by gift and bequest, to home and foreign missionary work, to their Bible Societies and Tract Societies. Yet this little under the Lord's blessing is accomplishing much in the keeping up of meetings through Pilgrims and in circulating nearly sixty-five millions of pages of literature throughout the length and breadth of the civilized world. It reminds us of the widow's cruse of oil and remnant of meal.—1 Kings 17:9-16.

(8) THE FOREIGN WORK is constantly growing. Brother Weber is still the representative of the French work, laboring in Switzerland. Brother Winter looks out for the interests of the Truth in Denmark, while Brothers Lundborg and Nelson do the same in Sweden. Sister Giesecke is the Society's representative in Germany. The latter has just sent in report which shows 246 letters received and 263 letters sent out, and a free circulation of reading matter representing 258,664 tract pages. The work in Great Britain we do not reckon as foreign, because of close connection and one tongue, but it is prospering, too, and our stock of books and tracts in Brother Hart's care is larger than ever, made necessary by increased demands.

All of these "brethren" need our love and sympathy and prayers. Let us remember all the interests of Zion when we approach the throne of the heavenly grace. And finally, dear brethren, pray for us of the home office, who occupy not only a place of interest in your hearts, but a place of prominence for the great Adversary's attacks. Pray that we may have more and more of the Master's blessed spirit—the spirit of wisdom and of might, the spirit of patience and of meekness, the spirit of zeal and of a sound mind, the spirit of love and devotion to the Lord, his truth and his "brethren." And as you thus pray, you will be drawn nearer to us and to the Lord and to the same spirit which worketh all in all. Very truly,

Your brother and servant in the Anointed,

C. T. RUSSELL, *President*.

TREASURER'S ACCOUNT, DEC. 1st, '98, TO DEC. 1st, '99

Receipts:	
Cash, "Good Hopes"	$11,303.32
Cash from other sources	3,467.20
Amount	$14,770.52
Expenditures:	
Pilgrim Account	$2,612.01
Publishing tracts and postage, etc., on same	11,286.97
Amount	$13,898.98
Cash balance for 1900	871.54
	$14,770.52

SECRETARY'S ACCOUNT, DEC. 1st, '98, TO DEC. 1st, '99

Copies of MILLENNIAL DAWN circulated during the year	95,354
Copies of various booklets circulated during the year	43,361
Copies of ZION'S WATCH TOWER supplied *gratis* to the Lord's poor and sent as samples	156,536

Copies of tracts and booklets sent out during the year 2,566,073

This, represented as usual when referring to tracts, aggregated tract pages..... 64,650,204

E. C. HENNINGES, *Sec'y & Treas.*

"THE TRUE LIGHT WHICH LIGHTETH EVERY MAN"

——DEC. 24.—ISA. 9:2-7.——

"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."—Luke 2:11.

Christmas-tide always brings some lesson associated with our Savior and the great salvation, the gift of God, provided through him. This year the chosen lesson is most excellent and beautiful. Appropriately, the first verse of the chapter is omitted: in *Leeser's Translation* it constitutes the last verse of chapter 8.

Our lesson had no local and immediate application at the time of its delivery: it is strictly prophetical, as are indeed the preceding fifteen verses. We cannot even apply the lesson to the people and time of the first advent: its scope is far beyond the Jewish nation, and can only be applied to the worldwide blessings which follow the second coming of Christ and the establishment of his glorious kingdom in power and great glory. Nevertheless, there is just a bare connection with the past in the expression, "Unto us a child is born"—thus indicating the humble beginning and earliest manifestation of the great light, the Sun of Righteousness, which has not yet arisen, but whose day-star is now shining in the hearts of the faithful.—2 Pet. 1:19.

The two divisions of the first verse of the lesson in poetic form merely repeat the same thought with variations. The people that walk in darkness who are to see the great light are practically all mankind, for "gross darkness covers the people"—the exception, the very small minority, the church, as our Lord declared, is "not of the world." (John 17:16) This broad thought is emphasized by the next statement, for the whole world surely is "the land of the shadow of death:" "The whole creation groaneth and travaileth in pain together" under the sentence of curse of death which, with its accompaniments of pain and sorrow, casts a deep shadow in every heart and in every household.

Surely, the whole world needs this great light—the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ our Lord—the very light which the Apostle declares the world cannot now discern, because the eyes of their understanding are darkened by the misrepresentations and deceptions perpetrated by the god of this world, the prince of darkness.—2 Cor. 4:4: Rev. 20:3.

The fact that this is expressed in the past tense does not signify that this light has already shined, even as the statement, "Unto us a child *is* born," did not signify the birth of Christ at a time prior to Isaiah's prophecy. It is merely a usual form of prophetic statement: the standpoint is taken away off in the future, and from that future standpoint the thing to be accomplished is stated as though already done.

Here, then, we have a prophetic assurance of the great light of the knowledge of God coming to all mankind: and this, be it noted, is in fullest agreement with the testimony of John 1:9, that Christ "is the true light which lighteth every man that cometh into the world." The fact that every man born into the world has not yet been enlightened by this great light, so far from disparaging the statement, gives us assurance that the time is coming when to him every knee shall bow and every tongue confess, and all shall know the Lord, from the least to the greatest, and knowing him have full responsibility or trial for everlasting life or everlasting death.

Verses 3-5 intimate the process by which the great change shall come, and the world be prepared for the shining of the great light—the Sun of Righteousness with healing in his beams. Scholars are divided in their opinions respecting a proper translation of the first sentence of the third verse. The majority seem to favor the translation given by the *Revised Version*, "Thou hast increased the nation, thou hast increased her joy." *Leeser's Translation* renders it, "Thou hast multiplied the nation, made great her joy." In harmony with the context we must interpret this nation to be *the world of mankind* under the new administration of the Millennial Kingdom; for the kingdoms of this world will then become the kingdoms of our Lord, God's Anointed, and many nations shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Rev. 11:15; Isa. 2:3.

Thus, instead of the Lord's empire being a typical one over a little nation of Israelites, as in the day of Isaiah's prophecy, it will be the antitypical one in which Immanuel shall be king over all the earth, and his name great to the ends of the earth.

It is the joy of this great people that is described: it will not merely be a quiet joy of satisfaction, but an hilarious joy, as of men who are in the midst of plenty, in a harvest season; and as men rejoicing when dividing the fruits of victory. But what will be the cause of the rejoicing? The answer is given. Because from off their shoulder the great burden has been removed: the burden of sin and its curse will have been removed, and the rod of the oppressor, Satan, will be broken, and he himself then will be a captive, no longer permitted to oppress and deceive and blind mankind.—Rev. 20:2.

An illustration of the process of the deliverance is given: "As in the days of Midian." The suggestion obviously is that as Israel was delivered in the day of Midian by Gideon and his little band, armed with trumpets and pitchers with lights in them,—by the blowing of the trumpets, the breaking of the pitchers and the shining out of the lights—discomfiting the Midianites, so that they slew one another with a great slaughter, so likewise will be the deliverance by which the Lord will bring in the new dispensation. (Judges 7:19-25) Our Lord Jesus is the antitypical Gideon, and his "little flock," the church of this Gospel age, the "elect," are the antitype of Gideon's little army. And it will be through the intervention of these (on the other side of the vail) that the hosts of sin and the present enginery of evil will be utterly discomfited and work its self-destruction through anarchy, etc., in the great time of trouble rapidly drawing near.

This great time of trouble is briefly yet graphically described in the fifth verse as being more severe, more intense, than all preceding troubles, for it is declared that all such victories are expected to be with tumult and bloody garments, but this shall be with a more furious destruction, best likened to a consuming of fuel in the fire. And it will be noticed that the fury of the final conflict of this age, which shall transfer the rule to our Prince Immanuel, is everywhere likened to a *fire*—throughout the prophecies and in our Lord's parables—evidently because of the intensity of the trouble and its destructiveness.

Then comes (vss. 6 and 7) the explanation from the Lord's side of how all these things are of his provision and supervision—beginning with the birth of our Lord as the babe born in Bethlehem; next presenting him as God's Son, *given* on our behalf,—his sacrifice beginning at Jordan and culminating at Calvary. "Wherefore," as the Apostle says, because of his obedience unto death, "him hath God highly exalted and given him a name above every [other] name,"—honor, dominion and power above all others, next to his own.

The change of dispensation will be ushered in because the Father's "times of restitution of all things" (Acts. 3:19-21) will have come,—the time for Christ to receive the honor, glory and dominion promised him, with which he shall fulfil all the gracious things predicted by God through the prophets: hence the declaration is that then "the government shall be upon his shoulder"—the mantle of authority shall rest upon him. And when he shall thus assume the control of earth's affairs, his character of love and justice, his wisdom, and the all-power in heaven and in earth given unto him, insure all the faithful that his reign will be a time of blessing, of peace and of joy to all who love righteousness and truth; and equally a time of burning destruction against all who shall sin wilfully after having been brought to a knowledge of the truth.—Heb. 12:26.

His names, his titles, representing the gracious things of which he is the representative, are brought to our attention: to all the world of mankind he will then be (and the church, his body, with him) "Wonderful"—Great—beyond the power of human comprehension, as he is indeed the express image of the Father's person. He will be the "Counselor," whose instructions in righteousness will be satisfactory and respected by all the world of mankind seeking a return to divine favor and full restitution. And it shall come to pass that whosoever will not hear that Teacher, that Counselor, shall be cut off from among the people. (Acts 3:23) He shall be called "Mighty God," or Mighty Mighty One, for indeed in him shall rest all the power and authority of the All-mighty One, Je-

hovah. He shall be called the "Father Everlasting," because in truth he shall be a Father unto the race, a *Life-Giver* to all who will accept life under the terms of the New Covenant, sealed with his own precious blood. Adam, the original father of humanity, through his sin and under its sentence, failed to give lasting life to his race, and death destroyed all his offspring; but the restitution life which our Lord will give, to as many as will receive it upon his terms, will be an everlasting life, and hence he, as the giver of this life to all, will be an Everlasting Father. He shall be called the "Prince of Peace," for, although his empire will be established by a smiting of the nations with a rod of iron, and breaking them in pieces as a potter's vessel, in the greatest time of trouble the world has ever known, nevertheless, every blow will be struck in the interest of peace, and so his entire reign will further the ends of righteousness and peace, even though to the very end thereof there shall from time to time be destructions of the wicked.—Isa. 65:20; Rev. 20:9, 14, 15.

Leeser's Translation reads thus:—"The Prince of Peace for promoting the increase of the government and for peace without end upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness from henceforth and unto eternity: the zeal of the Lord of hosts will do this."

In this last verse of the lesson the Millennial kingdom is associated with the typical kingdom of David. We are to remember, however, the statement that David sat upon the throne of the kingdom of the Lord—he and his kingdom were typical. The name, David, signifies "beloved," and our Lord Jesus himself was proclaimed as the real David—"This is *my Beloved* Son, in whom I am well pleased." God hath appointed him heir of all things, and he is David's Lord, as David himself testified.—Heb. 1:2; Matt. 22:41-45.

We fear that there are many Christians who have lost faith, not only in the prophetic promises, but in our Lord's and the apostles' exposition of them, and that such frequently pray merely with a lip service, "Thy kingdom come, thy will be done on earth as it is done in heaven." But so much the more as we discern such blindness on every hand, such lack of faith, let us, the eyes of whose understandings have been opened by the Lord's mercy, be the more faithful, the more circumspect, and the more confident, remembering, in the words of this lesson, that an abundant fulfilment is assured, for "The zeal of Jehovah of hosts will perform all this."

REVIEW OF 1899—DEC. 31

GOLDEN TEXT.—"*Bless the Lord, O my soul, and forget not all his benefits.*"—Psa. 103:2.

The end of one year and the beginning of another is a most favorable occasion for circumspection and retrospection.

We trust that as each reader reviews the year just closing he will be able to repeat our Golden Text appreciatively,—with the spirit and with the understanding also. One of the least expensive offerings we can present to the Lord our God, and yet one which he will appreciate very highly, is thanksgiving—for mercies past and present. The ungrateful are disdained among men, and we may well suppose are far from pleasing in the sight of the Almighty. While every creature throughout the world might find some cause for thankfulness and gratitude and praise, how much more should we who have received so abundantly of the riches of divine grace in the knowledge of his truth—the plan of the ages. We may well apply to ourselves on this occasion the words of our dear Redeemer, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and many righteous persons have desired to see the things which ye see and have not seen them, and to hear the things which ye hear, and have not heard them."

We said that thanksgivings were cheap offerings; but whoever presents to the Lord real thanksgiving with lips of praise will follow his lip service with something more substantial; and this is intimated in our Golden Text by the words, "O my soul!"—the appeal is not merely to the lips, but to the entire being. And so we find it with ourselves and others today: whoever is truly thankful to the Lord and offers him praise, remembering his benefits, will seek to render substantial thanks also in deeds that will be acceptable and pleasing to the Lord.

While prayers, adorations and praises are the most direct offerings of "incense" to the Lord, nevertheless he has so arranged matters that we cannot offer these sincerely and acceptably except as we have his spirit: and if we have his spirit, we will at the same time that we offer this incense on the Golden Altar be offering also upon the brazen altar in the "Court" good works—"doing good unto all men as we have opportunity, especially to the household of faith."—Gal. 6:10.

The close of the year is an excellent time also for the making of new resolutions for the year to come, and on the present occasion there is an added force from the fact that the year before us will be the last one of the century. Let us, beloved brethren, make plenty of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord; that we may by his grace make of it the best year thus far of our lives—the year of largest hopes, of largest endeavors, and by the Lord's grace of largest successes in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing his people.

THE TIME IS SHORT

Up, up, my soul, the long-spent time redeeming:
Sow thou the seeds of better deed and thought:
Light other lamps, while yet the light is beaming;
The time, the time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short.

KIND WORDS FOR MILLENNIAL DAWN, VOL. V

The New Bedford (Mass.) *Standard* says:

"Charles T. Russell, editor of ZION'S WATCH TOWER, and author of several volumes of theological writings, five of which are included in his MILLENNIAL DAWN series, has issued a new volume of Bible study, *The At-one-ment Between God and Man*. Mr. Russell clings close to the Bible, as he interprets it, and endeavors to offset the theory of the evolutionists that, as no fall occurred, no redemption and atonement are necessary, by teaching the cross of Christ."

The Jacksonville (Fla.) *Times Union-Citizen* says:

"In this neat volume of five hundred pages we have a most reverent treatment of profound subjects, respecting which many Christians have wondered and prayed, in a clear and lucid style which even a child may understand. The author's loyalty to the Bible is pronounced and inspiring, and we do not wonder that some have denominated his books *Bible Keys*. In the volume under review the author examines his subjects from both the human and the divine standpoints—the necessity for atonement on man's part, and why it is demanded on God's part, and then what are its grand possibilities for all the race of Adam—'Whosoever will.' The writer's scope embraces the doctrine of the divine trinity."

The Worcester (Mass.) *Evening Post* says:

"Among the most notable of the recent works on religious subjects is a publication from the press of the Watch Tower Bible and Tract Society of Allegheny, Pa., *The At-one-ment Between God and Man*. The book is one that treats of theological subjects in an entirely new and decidedly attractive manner. It advances no new dogmas nor seeks to combat old ones in any but a spirit of truth seeking. It makes plain in a particularly clear and helpful light many things that have heretofore puzzled students of the Bible and Biblical lore. It teaches the universal fatherhood of God and teems with the expression of his loving kindness for the creatures he has made. At the same time it is a text book of theological science and dissects its truths and principles in a logical and reasonable, yet reverent manner.

"No single chapter of any recent book is more notable than the section of this work which deals with the ever-confusing mystery of the divine trinity. It must be said that a more convincing explanation of this axiomatic doctrine of theology has never yet presented itself, yet it is strictly along the lines of orthodox thought. The general effect of the book on the average reader who seeks for light on the subjects that to him have dark meaning, is most gratifying. It quickens faith and makes strong hopes that are dear to every serious and thinking

mind. The tone of the book is reverent and wholesome, and it seems destined to bring happiness to many a doubt-laden heart."

The Grand Rapids (Mich.) Herald says:—

"Pastor Russell's new book, *The At-one-ment Between God and Man*, is of the sort that awakens Christians to do some thinking along theological lines. It is one of those epoch-making books' destined to influence thought not merely for the hour of their perusal, but for life—and for centuries. The book will make its author foes as well as friends, for there are people ready to fight for their dogmas, however unscriptural and unreasonable. However, many thinking Christian people, who hold to the Bible as the inspired Word of God and who have all their lives been troubled in their endeavors to harmonize it with their consciences and with facts, will surely welcome this volume as *'a helping hand,'* and praise God for the light it sheds on many subjects hitherto dark to all except theologians, and possibly to many of them also. One thing is certain, and that is that every lover of the Bible must admire the author's loyalty to the Scriptures and his reverential style of dealing with church dogmas, which he rejects as being contrary to the divine Word, character and plan."

The New Haven (Conn.) Courier Journal says:—

"The reverential spirit of the work, its earnestness, its clearness of statement, impress the reader. It is a strong, forcible and logical setting forth of the doctrine of atonement for sin through Christ, the Mediator, and of the orthodox Christian belief in general regarding the great foundation of the Christian faith and scope of salvation. It is a work that appeals to all on a subject of such paramount importance."

The Pittsburg Times says:—

"The title explains the object of the book. The author, as is usual with him, fortifies his opinions and assertions by a close adherence to the Scriptures. He writes with great enthusiasm and with an apparent sense of strong conviction, and the book will be of considerable aid to those who find occasion to study the points treated."

The Syracuse (N. Y.) Herald says:—

"Mr. Russell is an able as well as an exceedingly voluminous writer on religious questions. The present bulky volume is the fifth of a series of books under the general title of MILLENNIAL DAWN. It discusses the fall of man, the penalty or curse upon him, his redemption and the terms of his *'At-one-ment.'* It undertakes to explain the perplexing doctrine of the trinity and to render it simple and reasonable. The author is loyal to the Scriptures, but not always to church dogmas, which he deals with according to their agreement with the divine Word All Bible-students will find matter for thought in Mr. Russell's writings."

The Indianapolis (Ind.) Sentinel says:—

"This book is sublimely comprehensive, and unquestionably its treatment will be pronounced a masterly one by many Bible students. 'The fear of the Lord' is the only fear in evidence in this volume; but although 'traditions of men' are treated fearlessly, they are kindly handled, and even partisan sticklers for exploded errors must concede the author's Christian spirit and courtesy, while all must admit his honesty, and his fidelity to the Scriptures. If human creeds suffer, it is in the interest of the Bible, which the author accepts as his only creed, in the interest also of love and justice and Christian common sense—all important considerations as against nonsense of the 'dark ages,' often mislabled 'orthodoxy.'

"After reading this book and comparing its numerous Bible citations, intelligent Christians will often say to themselves: Where have I been? What have I been thinking of? What poor use have I made of my Bible and my reason for years that I did not see the beauty, harmony and reasonableness of the divine Word! But the author lays no claim to superior ability or inspiration, merely claiming that God has a 'due time' for everything, and that now is God's due time for shedding light upon his Word in the interest of all his faithful people, and his aspiration is to be a humble servant of the Lord's flock, dispensing to them the 'meat in due season.'"

The St. Louis Christian Advocate says:—

"Concerning this volume, a recent reviewer has said: 'Pastor Russell's new book, *The At-one-ment Between God and Man*, is remarkable in fact, if not in its title. It is sure to make a stir among the dry bones of fossilized orthodoxy, as well as amongst the higher critics. Not that it is agnostic—for it is decidedly Biblical; nor that it is bitter and drastic and cutting toward those theories of the dark ages which have barnacled the good ship Zion—for it handles them gently, courteously, though thoroughly. Its strength lies in the gentle persistence with which the writer uses his Biblical dynamics.'"

The New York Merchants' Review says:—

"A NOTABLE WORK.—A hell of fire and brimstone has no place in the belief of some intelligent Christians, man's folly and wickedness providing hell enough on earth, according to their views of the matter, but Pastor Charles T. Russell, in *The At-one-ment Between God and Man*, of the MILLENNIAL DAWN series, presents many arguments to show that hell, *sheol* or *hades*, has no existence at all as a place of punishment, the word in its different forms meaning simply the sleep which the human race passes into, to be awakened from at Christ's second coming.

"His arguments are based upon copious texts from Scripture, as also is his attempt to prove that the orthodox view of the holy trinity has no foundation in the Bible. The Scriptures, and nothing but the Scriptures, are the guide of the author in his search for the truth in the various problems examined by him in his interesting book, and naturally he opposes 'Evolution.'"

The St. Albans (Vt.) Daily Messenger says:—

"This volume, like all others from this writer, differs from other theological writings in several particulars. (1) It is simple in style, easily understood by any Christian—making abstruse subjects plain to even the wayfaring man if he be of the class addressed by the author—the justified in Christ. (2) It entirely ignores all creeds and theories of men and appeals solely to the Scriptures and treats their testimony as inspired, authoritative, decisive—citing as well as quoting them freely. (3) It is logical as well as Scriptural, and whoever reads without prejudice is sure to be convinced. (4) Those who read and accept the presentations of this volume will not only *know what* they believe, but *why* they believe it; and will 'be ready to give a reason for the hope that is in them'—which cannot be said even of clergymen respecting the dogmas of the several denominations."

OUR ELIMS—TO MY BELOVED PASTOR

Our way winds upward on the rocky steep,
And narrow is the path our feet must tread;
We still press on through shade or noontide heat—
Pilgrims to Canaan through a desert led,
The way is rough, and weary grow our feet,
Yet faint we not—the goal is fair and sweet.

Yet, as we onward urge our weary way,
Sometimes a sigh escapes, a tear will fall;
Our load grows heavy, and the glaring day
And heat and wayside dust our hearts appall.
Yet our Leader loves us well and notes our sigh,
His help is sure, His presence ever nigh.

We lift our eyes, and lo! a shelving rock
And sparkling spring and waving palms are near;
With glad and quickened feet and eager joy,
We haste to this fair *Elim-grove* of cheer.
We loose our sandals by the brooklet sweet
And in its waters bathe our weary feet.

And as we take again our onward way,
We pluck fair blossoms, delicate and rare,
We breathe their perfume sweet throughout the day,
The rugged path has grown most strangely fair.
And thus our Father in His tender love,
Doth bless us and His loving-kindness prove.

And thus, dear friend, as you go on your way,
Walking this path our loving Master trod,
With patient, trusting heart from day to day,
Keeping the road that leads to "Home" and God,
May these blest "Elims" often cheer your heart,
That you may ever choose the "better part!"

May blossoms, too, along your path be found,
Blossoms of love, and true and kindly deed,
Most fair and sweet—fragrant with tender thoughts,
And loving gratitude—your earthly meed.
And may I hope, dear friend, *my gift* may be
One of these wayside blossoms sweet to thee?

ALICE G. JAMES,—*Illinois.*